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VISIT OF MESSRS. PERKINS AND STOCKING TO TEHRAN.

*Introductory Remarks—Proposed Route—Post-horses.*

PREVIOUS numbers of the Herald have contained brief notices of the difficulties in which our brethren of this mission have recently found themselves involved, in consequence of the efforts of the French envoy to procure their expulsion from the Persian empire. As they apprehended evil, with good reason, from the partial and unfair report of the Mohammedan meerzas, who were sent to Oroomiah for the purpose of ascertaining the truth of the charges preferred against the mission, Messrs. Perkins and Stocking were deputed to visit the capital and submit a correct view of its operations to the government. On their arrival at Tehrân, the importance of this measure became very obvious. They found the report of the meerzas, just referred to, very artfully prepared, and bearing manifest traces of the influence of the Jesuits. While it made but few direct and tangible charges, it contained many serious and unjust insinuations. Being upon the ground, however, they were able to meet it with satisfactory explanations and proofs; and thus the storm which at one time seemed so threatening, passed away without inflicting the injury which the mission feared.

Mr. Perkins has prepared, and sent to this country, a full and interesting account of the journey performed by himself and Mr. Stocking,

as mentioned above. It is matter of regret, however, that only a few extracts from this document can be published in the Herald.

Our brethren commenced their journey on the morning of November 9. The next day (Sabbath) they spent at Gavalan, with Mar Yohannan. On the following morning they proceeded on their way, and reached Tabreez, November 13. Here they were greatly cheered by reading, in the New York Observer, an account of the annual meeting of the Board, held at Worcester in September last.

A general view of the route from Tabreez to the capital is presented below.

The distance from Tabreez to Tehrân is something more than four hundred miles. The direction is east-south-east. The country is mostly level, its lofty table lands and plains being interrupted only by two considerable ridges on the first half of the way from Tabreez. The route is bounded, the whole distance, by lofty parallel ranges of mountains, forming a grand Applan way, laid out by the Creator's hand. These ranges are distant from each other from five to thirty miles. The northern one, after leaving the Kara-dagh mountains, in the vicinity of Tabreez, is the Elburz, the great chain which sweeps around the southern shore of the Caspian, at a distance of seventy-five or one hundred miles from the sea, and then proceeds eastward into Khorasan, and, with some interruptions in that country, stretches still onward into Afghanistan. The range which bounds

this route on the south, in most places less high than the northern one, is made up of different mountains, (though the chain is hardly interrupted,) branching off from the Koordish mountains, as the Sâhend, the Kôflân Koo and others.

At Tabreez Messrs. Perkins and Stocking found it important, for the sake of greater expedition, to employ post horses during the remainder of the journey. The mode in which these are provided for travellers in Persia, is explained in the following paragraph.

The keeper of each post-house is hired by government. He agrees to have twelve horses at all times in readiness for the public service; and he receives from the government, in return, an annual sum, not varying much from five hundred dollars. All public couriers are furnished with horses without further remuneration to the owners, unless it be a trifle in the form of occasional presents. Travellers, as well as couriers, may be furnished with horses, even without paying hire, if the government please to bestow on them that favor and give them an order accordingly. For myself, however, I much prefer to pay those at whose expense I ride; they always complain, and with good reason, when compelled thus to subject their horses to extra service without any return. It sometimes happens that the twelve post-horses of the station are all in use at the same time; and if others are required at such a juncture, the contractor must hire them from the village. Keeping post-houses in Persia is thus a hard line of business, both for horses and their owners. The postillion must not be forgotten. He always considers himself entitled to a few pence, at the will of the traveller or courier whom he serves.

The rate at which post-horses are furnished, is about one cent and a half per mile for each horse.

### *Journey from Tabreez to Tehrân.*

Messrs. Perkins and Stocking left Tabreez November 16. They rode fifty miles and reached Tickma Dash, where they spent the succeeding Sabbath. On the evening of November 19 they arrived at a small village, called Bâgh, after a weary day's journey of seventy miles.

A good fire was soon kindled in our humble lodgings, in the end of a stable; and our wet clothes were smoking before it, when down came the rain in streams through the flat mud roof. A man was

sent up immediately to tread the earth on the roof, which effectually stopped its leaking, to our no small relief; though the rain was still falling in torrents without. On our requesting a supper, our host told us that he had the luxury of fresh mutton at our service. We seconded his proposition to prepare some for us; and in the course of a few minutes he was seated by our side, cutting the meat into mouthfuls with his rude pocket knife, and stringing the pieces upon an iron rod as a spit; and then, after holding the spit over the fire a few moments, where we stood drying our clothes, he pulled off the meat with his fingers, placed it upon the thin cakes of bread that were spread out before us, and announced our supper as ready. And seldom have I eaten with better zest, hungry and tired as I was, than when I partook of that humble repast in the stable.

Our room was full of visitors, several of whom joined us in our meal. We entertained them with some account of the New World, at which they of course greatly marvelled. A more interesting topic with them, however, as is the case with most Persian peasants, was their own story of oppression and wrongs.

Leaving Bâgh in the morning, Messrs. Perkins and Stocking soon came to Zenjân, which has a population of twelve or fifteen thousand inhabitants; all of whom are Mohammedans, except a few families of Armenians. It is surrounded with a single wall, and it formerly had a fosse; but this is now nearly filled. In the afternoon our brethren arrived at Sultanea, once a place of considerable size, and, indeed, the capital of the empire. Its situation is very fine, as it occupies the highest point of a vast and lofty table land, which gradually and gracefully descends to the east and west. The late king made it his summer retreat for a long series of years. Now, however, only two hundred houses remain of this ancient city.

Proceeding from Sultanea, Messrs. Perkins and Stocking passed through Seeâdin, containing about five hundred houses, and arrived at Casveen, November 22. The road which they travelled, like most of that which they had gone over previously, was excellent. "Truly," says Mr. Perkins, "this is a sublime route, marked out by the Creator as a grand national highway. For a hundred miles we have passed over nothing that could be called a hill; and far more than a hundred miles lay before us, still more perfectly smooth and level, an unbroken expanse, stretching all the way to Tehrân, and to a great distance beyond."

Casveen is a walled city, and has sixty or

seventy thousand inhabitants. It was the capital of the empire under the immediate predecessors of Shâh Abbas the Great, who made Isfahan the seat of government. It is admirably situated for trade, being at the intersection of the great route from the Caspian to Bagdad and the high road from Tabreez to Tehrân.

The Sabbath (November 24) our brethren spent at Karatch, which is less than thirty miles from Tehrân. At this place there is a magnificent summer residence, built by the late King; it is seldom visited, however, by the present Shâh. When vacant, foreign travellers are allowed to lodge in it; and here our brethren passed a quiet Sabbath. On the following day they reached the end of their journey.

#### *Description of Tehrân—Summary Justice.*

Tehrân, notwithstanding the heat and unhealthiness of its climate, has an advantageous situation as a capital. Its position is nearly central from west to east, and from no other point could all parts of the empire be more easily reached or conveniently defended. It is a modern city, founded by Kareem Khân, in the course of the last century. It was made the capital of the empire near a century ago by Agha Mohammed Khân, the founder of the present dynasty, in preference to Isfahan, for the reasons doubtless above suggested; as also from its vicinity to his native province, from which it is separated only by the Elburz mountains. His nephew and successor, the late Shâh of Persia, did much, during his long and peaceful reign, to improve the city. It is about four miles in circumference; surrounded by a double wall, which is flanked with many towers, and a broad, deep ditch, all of which are in better repair than those of any other city that I have seen in this country. It is entered by only five gates.

Tehrân contains, according to the common impression, about sixty thousand inhabitants. Considerable plats in the city are still uninhabited. Its bazars are extensive, but not equal to those of Tabreez. There is an ark, or citadel, in the northern part of the city,—itself enclosed by strong walls and a ditch,—quadrangular in form, which is at least two miles in circumference. This citadel contains a large public square, barracks for troops, the royal palace, the residences of many public officers, of the Russian embassy, and of princes not a few.

On the public square is a great cannon, raised upon a platform, which is said to have been there at least a century, and used as a *place of refuge*. Under this

cannon the oppressed and the guilty are alike secure against the arm of power and the pursuit of justice. Not even his Majesty can arrest a subject on this hallowed place of refuge. On one side of this square is a lofty gate, which enters the enclosures of the palace, and by a figure of speech, the royal presence and royalty itself are spoken of as "the gate," in the same manner as at the Turkish capital the government is designated "the Sublime Porte."

The palace proper is the interior of two or three concentric squares, unpretending in its exterior, but containing a great range of magnificent apartments within.

On entering the courts of these apartments, one is struck with astonishment at the greatness of the change occasioned by passing through a single mud wall; there being literally but a step, not so much between the ridiculous and the sublime, as between extreme poverty and wretchedness, on the one hand, and the abounding luxuries and dazzling splendors that surround an eastern ruler, on the other. And this, indeed, is true, to a greater or less extent, throughout this country. A sombre mud wall, with a squalid beggar full of sores lying at the gate, in the dusty, filthy street, has only to be entered, to behold "a rich man" in his paradise, "clothed in purple and fine linen, and faring sumptuously every day." Nor less sudden is the transition, often, in passing from the barren, arid sands of a desert plain, through a single mud wall, into a smiling garden, canopied with rich and grateful arbors, cooled by rivulets and murmuring fountains, redolent with flowers, and vocal with the music of birds. Trees are abundant in the city of Tehrân, more particularly in the citadel, portions of which are delightfully shaded with numerous tall sycamores.

Some idea of the mode in which justice is administered in Persia, may be obtained from the following paragraphs.

While Mr. Reed was with the Shâh to-day (November 26), twenty men were marched into the court, strung together with chains about their necks, like a train of camels. The king had previously heard the accusations laid against them, which charged them with insubordination to their Governor. "Cut off their ears," was the first sentence uttered by his Majesty; a sentence which meant something more than a threat, in the

same terms, from a restive school mistress; the order being no sooner given than their ears were falling under the knife of the executioner. A great outcry of protestations of innocence arose from the whole gang. "Enough," said the king, when two or three of the ring-leaders,—the first in the train,—had been thus mutilated. "Sticks," (that is, "bring rods and bastinado the others,") was the next laconic order; and it was obeyed with great severity.

Persons are often brought before his Majesty, in relation to whom he simply utters the word "rope," and the bow-string is immediately applied to their necks, and they are strangled in his presence. Individuals, in such cases, are sometimes rescued by the intercession of the prime minister, or some favorite courtier, who ventures to rush forward and prostrate himself before the Shâh, begging to be his Majesty's "sacrifice," in place of the person arraigned, on which, if he happens to be in a gracious mood, he pardons. Men of course fear and cry out, while under the knife, the rod and the bow-string. But when released, in a land of such darkness and wickedness, how soon do they turn again to folly!

Messrs. Perkins and Stocking, on visiting the Russian ambassador, ascertained that the report of the meerzas, referred to above, had not been submitted to the government. He very kindly placed it in the hands of our brethren, requesting them to examine it and prepare a reply to it, to be given to the proper officers of the empire, in connection with the report itself. To this request they readily acceded.

The document of the meerzas bore evident marks of a foreign origin. "Not all the Persians in this country," says Mr. Perkins, "could have framed so artful an instrument, uninstructed." Two French papists were frequently at the lodgings of the meerzas, during the investigation; and their native agents were there most of the time. The reply of the missionaries, as already stated, was satisfactory. It was thought advisable, nevertheless, that the three Nestorians who were said to have been drawn off to a new ecclesiastical organization, should be summoned to Tabreez, for the purpose of declaring whether the allegation was true or not. This was done subsequently, as the readers of the Herald have already been apprised.

#### *Turcomâns—Jews—Guebres.*

Such is the situation of Tehrân that it usually has a large representation of the different eastern

nations. The following extract discloses a singular feature in the policy of the Persian government.

I have been particularly amused with the appearance of a community of Turcomâns, who are kept at the capital as hostages. They consist, I think, of some three hundred families. They are of a much lighter complexion than the Persians, though their features are less regular and handsome. The women promenade the streets with unveiled faces, a practice which appears singular in the East. Their dress has much more resemblance to the costume of European females, than has the dress of the Persian women, being composed of a kind of petticoat of striped cotton, and a short-gown of some more gaudy material worn over it. They have singularly small, deep set, sharp eyes, and short, pointed noses, peculiarities which would not perhaps be regarded as indicating the most amiable traits of character, in some longitudes; though I am not aware that the Turcomân ladies are remarkable for bad dispositions. Both the males and females have rather square faces, with high, prominent cheek bones, somewhat like those of the American Indians. A community of these Turcomâns are kept at the capital at the public expense, for the period of three years, when they are allowed to return to their homes, on being relieved by another community of their countrymen. This is a more practicable and economical system, for the Persian government, than it would be to support an army on their borders, to keep this wild and formidable people from stealing Persian subjects.

Under date of December 5, Mr. Perkins made the following entry:

To-day I have visited the Jewish quarter of Tehrân, for the purpose of making some inquiries respecting the language used here by this people. There are about a hundred families of Jews at the capital. I found that those of them who read,—and the number of such is very considerable,—can speak Hebrew, though they mingle with it a good deal of Persian; and others, on hearing the readers speak Hebrew together, catch a little of it which they are able imperfectly to use. But Persian is strictly their native language, which they speak, however, with a somewhat peculiar accent. Among these Jews I found a few persons from Oroomiah, who, like the other Jews there, employ what I have been accus-



tomed to regard a modern dialect of Hebrew or Chaldee, which is nearly allied to the modern Syriac, as spoken by the Nestorians. This dialect the Jews at Tehrân called Jebâlee; and the Hebrew they denominate Amrahee (Aramean). They know nothing of the etymology of the term Jebâlee, but readily refer Amrahee to Aram of the Scriptures, the order of the *r* and *m* being inverted in vulgar usage.

"On making some inquiries of Jews at Orooniah after my return," says Mr. Perkins, "I found that they use these terms in the same way, applying Jebâlee to their vernacular tongue, but with as little knowledge of its meaning as had their kindred at Tehrân. Mr. Holladay suggests, and I think with good reason, that this term may here come originally from the Arabic *gebal* (mountain), denoting, perhaps, the former residence of the people who use the language."

The poor Jews have at times been sadly oppressed at Tehrân. During the long campaign of the king at Herât, a few years ago, the stream of water was cut off from their part of the city by a bigoted old moollah; and they were even forbidden to leave their quarter to obtain water elsewhere, while they had scarcely a well in their possession. Under these circumstances a few of their number ran to the public square, and crept under the great cannon as a sanctuary; and from that place they succeeded in making known their distressing emergency to the king's mother, who lost no time in communicating it to the king. His Majesty sent orders to the capital that the oppressive moollah should be seized and confined; on which the latter, in his turn, fled for refuge to the sanctuary in the village of Sheikh Abd-ul-Azzeem. Since that time there has been no open attempt to injure the Jews at Tehrân, though they are still sorely oppressed elsewhere. All the Jews of Meshed have, within a few years, been compelled to profess themselves Mohammedans, while many of them are still secretly Jews.

Mr. Perkins visited a caravanserai, occupied by Armenian merchants.

In this caravanserai, a community of Guebres (fire-worshippers) have their quarters. We saw them and made some inquiries respecting their people. At the town of Yezd there are about twelve hundred families of Guebres, and at Tehrân there are one hundred fami-

lies. These constitute nearly all of that sect now in Persia. Their worship, we were told, consists of offering up prayers, facing the East, before sun-rise, till the orb of day appears above the horizon; in addition to which they practice divers ablutions, and make pilgrimages to Bakkoo, a place on the western shore of the Caspian Sea, where *naptha* is always burning spontaneously on the surface of the ground. The Parsees of India have, I suppose, the same religious observances. These Guebres differ somewhat in appearance from the Persian Mohammedans, being of more slender forms, with smaller eyes, and a more sallow complexion. They may, however, be the more direct descendants of the ancient Persians; the present Persian Mohammedans, particularly those of northern and central Persia, differing from them in appearance by their mixture of Turkish and Affghan blood. The English gentlemen at Tehrân told us that the Guebres were a mild, inoffensive people, possessing a much better character than the Mohammedans, by whom, however, this little remnant are despised and sorely oppressed.

#### *Minister of Foreign Affairs.—Interview with the King.*

The Russian Ambassador, without any request on the part of our brethren, made arrangements for their introduction to the King. Accordingly, in company with Mr. Graff, one of the *attachés* of the Russian Embassy, they called upon the Minister of Foreign Affairs, by whom they were to be presented to the King.

Abd-ül-Hassan Khân is an old man, but very intelligent and affable. He has been twice to England, once in the capacity of Ambassador; and though his last visit to that country was twenty-five years ago, he still speaks English pretty well. A nephew who accompanied him, and is now employed as his *meerza*, speaks both English and French. This Khân has been a great traveller for a Persian, having visited Bombay and most of the capitals of Europe, and even seen the New World (Rio Janeiro) on his way to England. Instead, however, of manifesting the conceit which superior intelligence usually begets in Persians, he appears quite modest. It was his secretary, on his mission to England, if I mistake not, who figured under the name of Haji Baba, the hero of the celebrated novel, bearing that title, which was prepared by Mr. Morier.

I have seen no Persian dwelling so richly and tastefully finished, as the house of this Khân. The rooms into which we were introduced were entirely lined,—their ceilings, and the sides down to within three feet of the floor,—with mirrors, curiously cut, and set in diamond and other shapes, and at various angles. The painting and carpets were of a corresponding quality. These apartments, so brilliant in the day time, must be painfully so when lighted up in the evening. One of the rooms was furnished with chairs, two of which were brought for Mr. Stocking and myself; while the Khân and his Persian company, and even Mr. Graff, from long habit, preferred seats upon the carpet. This Khân is remarkably fond of flowers, even for a Persian. He has in his garden all the kinds that can be found in Persia, and many from Europe.

In approaching the apartment occupied by the King, Messrs. Perkins and Stocking were conducted through two or three successive enclosures, and at length ushered into the central court of the palace. This is quadrangular in form, about eight rods square, with spacious rooms on each side, facing the shrubbery and flowers and fountains that adorn the open area.

The formality of presentation to the King is far more simple than was practiced in the time of his predecessor. In a treaty, at the close of the late war with Russia, it was conceded that a Russian Ambassador might sit in the Shâh's presence. The same privilege is now extended to the English Ambassador. Neither, however, commonly avails himself of this privilege more than a few moments; after which he resumes a standing posture with the ministers in attendance. And instead of the long course of bowings, formerly practiced in passing through the court, and approaching His Majesty, the hand is now simply raised to the head, with a slight inclination of the body, on entering his presence.

The King was sitting at the upper corner (the corner opposite to the door and near the window, "the chief seat" in Persian estimation) of a large room into which we were ushered with the simple ceremony above mentioned. We took a standing attitude, a few feet from the door, by the side of the Minister of Foreign Affairs, whom we had just visited.

The King welcomed us and inquired after our health. He is a fine looking

man, now forty years old, and of remarkably agreeable, unassuming manners. I have seen no person of rank in Persia whose appearance is more entirely divested of ostentation than the Shâh's. His dress was not superior to that of many of his courtiers, nor was it at all peculiar. He appears with his crown, bracelets of pearls, &c., only on state occasions. And the room where we were received, though spacious and richly carpeted, had nothing of the dazzling finery which we often see in the rooms of Persian nobles.

The King inquired of the Minister of Foreign Affairs whether we really were, in origin, Americans, appearing to look upon us with no ordinary interest as the first genuine citizens of the New World whom he had ever seen. The minister answered in the affirmative, and told him that he could converse with us directly, as we knew the native language; on which His Majesty proceeded to make many inquiries respecting our country with entire informality. The King has a good knowledge of geography and a great taste for the study of it; and the task of conversing with him was thus rendered very agreeable, as he readily comprehended our answers to his various questions.

He inquired as to the extent and population of our country; the number and size of its cities; the extent of our army and navy; the number of our foreign ambassadors; the fact of our government being republican, &c., &c. He appeared somewhat nonplussed by the fact that so great and flourishing a country has no king; and on being reminded of our system of electing chief magistrates, of which he before knew something, he remarked that it was rather a queer idea that a man, after being king four years, should then be cashiered. But he was somewhat relieved on this point, when told that the same individual might be elected again to that high station.

The King inquired particularly about the city of Washington, our seat of government. When we suggested that he probably knew that it bore the name of our first president; "O yes," he replied, adding, with a hearty laugh, "he was that fine hero who flogged the English, and took from them your country." He appeared surprised that we had an ambassador even in China, and inquired whether he was in Canton or in Peking.

He remarked that he had heard that there was a prospect of war between our country and Mexico, and inquired the

cause. This led us into a brief exposition of the Texas question, of which he had before heard something. I expressed my gratification at finding him so familiar with things in the New World, of which the mass of his subjects knew so little. He replied that he was kept informed by the gazettes; and I afterwards ascertained that Mr. Burgess, an Englishman at Tabreez, translates paragraphs of interest from an English gazette for the king's brother at that place, who, after reading them, transmits them to the Shâh.

The King inquired about the big gun, "the peace maker," which had burst and killed our vizier and some of our meers, and appeared interested to know that it was made of wrought iron. He asked with interest about the mineral resources of our country; and on being reminded of our coal mines, he stated, with great apparent satisfaction, that he also has a plenty of coal near Tehrân; "but," he added, "we have no good miners to quarry it." He inquired with much interest respecting the ancient inhabitants of our country, the Indians, asking whether they settle in towns; whether they are converted to Christianity, &c. On being told that they do not settle in our cities, "Do they never visit them?" he asked. "Yes," we told him, "their chiefs and others sometimes visit our cities, and then return to their native wilds." "They come and look at you, and then run back again into the forests, do they?"

#### *Return—Perils—Deliverance.*

Messrs. Perkins and Stocking left Tehrân on their return, December 19. They had been anxious to commence their homeward journey before the season should have become so far advanced; but the object of their visit to the capital could not be accomplished at an earlier date. Apprehensive that the roads would soon be seriously obstructed with snow, they hastened forward, travelling, in one instance, a hundred miles a day. On the 25th of December the long dreaded storm came upon them. They passed the Kôfian Koo mountains without much inconvenience, however, and reached Meeâna in safety.

Elated, perhaps, with our past success, and anxious to get home, we determined to proceed, notwithstanding the storm. The keeper of the post-house warned us against the attempt, narrating to us how he had lately spent a night in the desert, being caught out in a storm. Supposing him to be unwilling that his horses should

be exposed in bad weather, or desirous to secure our patronage a few days as guests, or influenced by some other selfish consideration, we gave little heed to his advice; and, more adventurous than wise, we soon started, taking with us a hale man, well acquainted with the way as our postillion.

It was about ten o'clock in the morning when we left Meeâna. The river and high rocky ridges aided us to find our way for about nine miles, and we traced the faint outline of the road, with more or less difficulty, during the next four or five miles. The snow was falling as fast as I ever knew it to fall; and it was accompanied by a misty darkness, which prevented our seeing to the distance of more than a few feet. All traces of a road were disappearing under the rapid increase of snow. Our guide became conscious that we had lost our way; and there was not a tree, nor any other object visible, to aid us to find it, or keep it, if found. We wandered hither and thither. The snow continued to fall with increasing rapidity. It was now well-nigh a foot and a half deep, and seriously impeded our horses.

At length, night was obviously at hand, and we had every prospect of being benighted in the desert in this terrible storm. Two Mohammedan pilgrims, who had followed us from Meeâna, and our Nestorian attendant, were loud and fervent in their ejaculations for deliverance. "Have we performed our long pilgrimage," pathetically exclaimed the former, "to perish in the snow, so near our homes?" And if we were less vociferous, we were not, probably, less conscious of our danger, and of our dependence on God for help, nor less earnest in silent prayer. I felt an unwavering confidence, however, that he would not allow us to perish. At last, in our random wanderings, we came to the high banks of a small stream. Our guide looked, examined, and asserted that on that stream and another which entered it below, there were villages, two or three miles distant. Down the bank we, therefore, forced our horses, and up the opposite side, though with much difficulty from its steepness and the depth of the snow. The guide became more and more confident of finding relief, and cheered us with this assurance; and leading us up one valley and down another he struck upon a second stream, and there brought us upon tracks! How grateful was the sight of those tracks! Following them down the stream about

half a mile, we came upon a small winter hamlet, called Lower Somai.

As there was but little snow during the night, our brethren resolved in the morning to make an effort to reach the next post-house, nine or ten miles distant. They soon lost the road, however, and wandered about in search of it for three or four hours; for the clouds had darkened around them, the snow was all the while falling very fast. At length they reached the post-house, a little before sunset. On the succeeding day they endeavored to make a little progress; but they were obliged, after going about two miles, to abandon the attempt and return to the post-house. They were more successful on the following day, and reached a village, some twenty miles distant, where they spent the Sabbath. Early on Monday morning, they set out again.

The weather was very cold, but the moon shone brightly, and, for some time, there was no wind. We proceeded successfully, the path being well beaten, about nine miles, winding our way along the bank of the Shaher river. At length, however, a high wind rose, which was fast filling up our road. We hastened on, but soon found the way almost impracticable; the path being filled, the wind boisterous, and the snow badly drifted and still drifting. The weather too became more intensely cold. We were often obliged to cross the stream, when our horses would slip and sprawl upon the ice, perhaps fall down, or even break through, and mire in the water and mud. It was almost impossible to find any traces of the path. Our postilion, and the one accompanying the Russian courier, walked before us, much of the way, their horses becoming tired and hardly able to carry our light baggage. One of these hardy fellows stepped into the stream and wet his foot, which he thought afterwards became frozen; and it doubtless would have frozen, had he not been walking. At length we arrived at one of the villages of this river glen; on reaching which our horses plunged down a steep bank into a deep drift, which, for the time, seemed almost like a fatal plunge. Recovering from the drift, we rode through the village, calling for admittance to some shelter, to save ourselves from freezing; but the villagers were slow to be roused. At length we came upon a house where some of our former companions, who travelled yesterday, were quartered for the night. They were not a little astonished by our arrival, at that late hour and in

such weather, and hastened to seek relief for us. We were introduced into a stable, smoking with the breath of cattle and sheep, which to us was a most agreeable retreat. A fire of dried weeds was soon kindled, in the end of the stable, by which we warmed ourselves until cheered by the light of the morning.

The following paragraph will show that the deliverance of our brethren from their perils was nearer than they supposed.

Regarding the prospect in respect to weather and roads as quite uncertain, and as the Russian courier was determined to go on, and we were anxious to be making some progress, we hired two villagers to act as our guides, and about sunrise proceeded. We were now within two miles of the formidable heights of Tickma Dash, directly up the valley; but the depth of the snow no longer allowed us to thread the valley. We were obliged to skirt the ridges around, therefore, increasing the distance at least four or five miles. Travelling became more and more difficult, the drifts growing deeper, and the snow more stiff. The wind continued to blow also, almost with the violence of a hurricane, and the snow was flying upon the wings of the wind. The sky was clear, with the exception of dark, frowning clouds, near the northern horizon, which augured any thing else than calm weather. We had well nigh despaired of being able to advance, and our guides were threatening to leave us, when glancing ahead, we discovered, to our no small relief, an approaching caravan. And as we proceeded a little farther, the angry clouds disappeared; the wind suddenly subsided; great caravans were seen at a distance before us, giving promise of a well beaten road; and our prospects were so changed in the course of half an hour as to become, at the end of that brief period, full of hope and encouragement.

Messrs. Perkins and Stocking arrived at Tabreez, December 31. On the following day they started for Oroomiah. During the succeeding night Mr. Perkins was quite unwell, in consequence of the exposures which have been mentioned, and he found himself, next morning, unable to proceed on his homeward course. On the third of January, however, he was able to resume his journey, and on the evening of the fourth, both of our brethren safely arrived at their homes.



*Syria.*

## MR. WHITING'S ACCOUNT OF THE PERSECUTION AT HASBEIYA.

*Introductory Remarks.*

From the beginning it was seen that the recent extraordinary movement at Hasbeiya, might not result in the immediate and permanent establishment of Protestantism in that place. Our brethren of the mission regarded the willingness of so many individuals to hear the gospel, as an encouraging circumstance; and they felt bound to enter the door which Providence had so manifestly opened. They have faithfully and laboriously made known the truth as it is in Jesus; and however much they may lament the immediate and apparent issue of their labors, they can have no reason for regretting the toil and sacrifice which the experiment may have cost. They have done their duty. They have sown the seed; for the harvest they were not responsible. Paul may plant, and Apollos water, but it is God who giveth the increase.

But has the experiment of preaching the gospel at Hasbeiya proved a failure? And is there any ground for despondency or discouragement? The facts stated in the present communication do not show this to be the case. In the first place, it is not to be imagined for a moment that the truth which has been welcomed to so many hearts, will remain unfruitful. Some of these oppressed and persecuted Hasbeiyaans may, "through much tribulation, enter into the kingdom of God." Indeed, some may have already passed from death unto life. Again, the recent occurrences at the foot of Mount Hermon have, undoubtedly, a place in that series of events which is to terminate in the introduction of a spiritual religion into all Syria. It is not to be expected that the progress of Christianity in that land will be noiseless and peaceful. There must be a contest, long and painful, between truth and error, between light and darkness; and it should be matter of joy to the people of God that the battle has fairly begun. Let Christians pray, above all, let them believe, knowing that "all things are possible to him that believeth," and Lebanon and Hermon will soon resound with the frequent and joyful praises of Jehovah.

*Visit of the Patriarch.*

You have been informed of the circumstances in which the persecuted Protestants fled from Hasbeiya, during the last summer, and took refuge in this neighborhood; and also of their return to their homes in October. They were

accompanied on their return by one of our native brethren, and it was intended that one of ourselves should soon follow and remain with them. But the course of events was such, from that time onward, that we deemed it inexpedient to carry that intention into effect. The reasons for this opinion will appear in the sequel. The preaching of the gospel was continued by our native brethren, one of whom was constantly at Hasbeiya, up to the time when the Protestants were driven away the second time. The communications of these brethren furnish the principal materials for the present narrative.

The brother who accompanied the Hasbeiyaans on their return, was B. B. Immediately after his arrival, he wrote as follows:

I have at length arrived here safely, after much toil and hardship by the way. You will have heard of the large party of the Hasbeiyaans, (Greeks and others,) who have gone to Beirût. We met them on the way, about three hundred in number, all armed. We saluted those of them whom we knew; but they returned our salutation very coldly, and from their looks I feared they meant to do us harm. But thanks to God, we passed them without injury; except hearing hard and reviling words and threats.

On our arrival we found those of the Protestants who remained here, in great fear; and some of them have not yet come to worship with us. Some pray at home; others join with us secretly, and some openly. I have not as yet re-opened the school, but shall do so as soon as it seems proper. The last Sabbath we had worship at the house of S. B., and about forty persons were present.

This evening, about half an hour after sunset, the Greek Patriarch arrived. A large company of the people of Hasbeiya,—Greeks, Greek Catholics, Maronites, Druzes, Jews and Protestants,—went out to meet him. The women sung; the men fired guns; the priests chanted; and the Patriarch blessed; while the smoke of the incense rose on high, and the vociferations reached the clouds. Our friend Shahin Ghubril held the bridle of the Patriarch's horse. Thus he entered the town. When I saw this parade, I thought of those whose "successor" this man claims to be. We know not what will come of his visit. Some say he has come to bring back the Protestants to the Greek Church; but the most probable opinion is that his object is to quiet his flock.

This visit was made by the Patriarch with the avowed object of quieting the Greeks, and preventing them from persecuting the Protestants; but it soon appeared that the real object was to bring back the latter to the church. On the 1<sup>th</sup>



of October, the native brother at Hasbeiya wrote again.

To-day I went to pay my respects to the Patriarch. He asked me of my residence, how long I had been here, &c.; to all of which I replied at length, in the presence of the Bishop and priest and the leading men among the Greeks in the district. Among other things I remarked that I had come with the refugees to teach them, in place of a clergyman. Upon my saying this, he and the others were silent.

He showed a wish to talk with the Protestants to induce them to return to their church; and he said he wished to visit them at their houses. I advised our people to address a letter to the Patriarch, respectfully excusing themselves from receiving his visits.

It was understood that Mr. Smith, or some one in his stead, was to come to this place the last of the present week. I have been thinking of this subject for some time with much anxiety; and I feel constrained to advise that no one of you should come at present. The Patriarch being here, and the people in an excited state, I fear it would be imprudent for one of you to be seen here, in the present juncture of affairs. Not that you would be in personal danger, but your presence would more and more incense the Greeks; and if any disorders should occur, the missionaries would be blamed as disturbers of the peace. I think, therefore, that no one who wears a *hat* had better be seen here until the Patriarch shall have gone, and things become more quiet. It is not likely that he will remain long.

Upon this letter Mr. Whiting makes the following comment.

Our own opinion as to the expediency of deferring our visit to Hasbeiya, was in accordance with the view presented in this last paragraph. We thought it desirable to give the Patriarch full opportunity to use his ecclesiastical influence with the Protestants; especially as there was reason to hope that force would not be used, so long as the Emir Khulil remained in power. Our staying away for a time would, we thought, tend to satisfy the Patriarch and the world, as well as ourselves, whether our friends there were Protestants from principle or not.

#### **Quiet—Intrigues—Threatening Demonstrations.**

The same native brother wrote from Hasbeiya a day or two later:

I am now staying at the usual place in perfect quiet. The school was re-opened on Thursday of last week. We meet every evening for prayers. About twenty-five

men are usually present, and they all listen with becoming attention to the word of God. The town is at present quiet, and every one attending to his business. Several of our people are travelling for trade, according to their custom. The Patriarch is still here. The Emir Khulil honored me with a visit to-day, and remained about an hour. I judge him to be a prudent man in matters of government, upright, and without partiality, more so than the former governor, and more so than I expected he would be. I pray God to preserve in him these good qualities, and to lengthen his days. For it seems that under his government we shall enjoy rest and peace, and that the gospel will be free and spread and prevail.

Soon after the date of the preceding communication, B. B. returned home, and T. H., another native brother, took his place at Hasbeiya. He regularly gave instruction to the people, expounding the Scriptures to them on the Sabbath, collecting them every evening for social worship, and also visiting them at their houses. Mr. Whiting continues the narrative as follows:

The Patriarch, meanwhile, persevered in his efforts to bring back the Protestants to the Greek church, assisted by a miserable renegade, who was once a member of our church in Beirût. The Greek party, not only in Hasbeiya, but also in Beirût and Damascus, were at this time making use of every means in their power to secure the deposition of the Governor, and the appointment of one who would persecute the Protestants. That party grew so bold and insolent, and withal was so strong, that the Emir Khulil himself was intimidated, and induced to relax the reins of justice, and allow insults and outrages upon the Protestants to pass unpunished and unrebuked. These things rendered the situation of our people very trying, and filled them with fear and anxiety. In such circumstances the native brother who was with them, while he was strictly enjoined to keep aloof from all interference with their civil and political relations, and to confine himself entirely to the work of spiritual instruction, could not but sympathize with them in their sufferings, and report such things as occurred to annoy them, and to frustrate the spiritual work in which he was engaged. It is easy to see that the people were no longer in a state of mind to profit by religious instruction, as much as they had done before these annoyances began.

On the 13th of November the native brother at Hasbeiya made the following communication:

The Hasbeyians who went to Beirût some

time ago, (the party who were met by the Protestants, as mentioned above,) came yesterday to Merj Ayûn, and sent for the people of Hasbeiya and the surrounding villages to meet them at that place. Immediately, in the evening, the parties began to move, (towards Merj Ayûn,) and continued to do so until after sunrise the next morning. In the afternoon the whole party returned, with shouting and firing. We supposed they would first of all pay their respects to the Governor, the Emir Khulil, according to custom; but instead of that, they went straight to the Patriarch. The women sung and shouted, and all gave the greatest demonstrations of joy. We then thought that after having seen the Patriarch, they would proceed to the Governor's, and lay before him any orders they might be the bearers of; instead of which, every one went to his own house, with shouting, singing and firing of guns. We wondered much at such strange proceedings. Some of the Greeks said they had orders to depose the Emir Khulil, and to place in his stead whoever they chose; that no Protestants would be tolerated, &c. But we know not the real facts as yet. Our people are much troubled in consequence of the joyous entrance of this party. I endeavor to encourage them as much as possible, and to strengthen their hearts; but I fear something disagreeable will happen, especially as the Patriarch informs his people that the missionaries in Wallachia have been killed, and nothing was done.

The Emir is afraid, and sorry that he accepted the government.

On entering the town, as above described, the enemies of the Protestants sung the following chorus, which illustrates the spirit by which they were actuated.

O infidel sect! Oh how the sword will play upon thee!  
Thou must have more of bullets and lances.  
Oh how Costa wept! Oh how Shahin sighed!  
Abu Mansour left his family in the fields and fled.

In connection with the foregoing statements Mr. Whiting makes the subjoined remarks.

The course pursued by the Patriarch and all the Greeks showed plainly that, in their contest with the Protestants of Hasbeiya, they dared not rest their cause upon truth and argument, but were determined to carry their point by force. They, therefore, spared no pains to effect the deposition of the Governor, who was pledged to use his authority in favor of liberty of conscience, and secure the appointment of one who could be used as their tool in the work of persecution. False statements, intrigues and bribery were resorted to, with a zeal and perseverance worthy of a better cause. The Patriarch actually demanded the deposition of the Emir Khulil, without so much

as pretending that he had committed any fault; and directed his agent in Damascus to tell the Pasha that there would be a rebellion in the province of Hasbeiya, if he were not deposed. In such a contest, of course, neither we nor our native brethren could engage. Our business was simply to impart religious instruction. We endeavored to impress the great truths of the gospel upon the minds of the people, and to make them feel that the favor of God, with persecutions, was infinitely better than the relief which is obtained by the sacrifice of the truth.

Among other false stories which were circulated at Hasbeiya by the Patriarch and his party, there was a report of the banishment of the American missionaries in Greece, Constantinople and Smyrna, and of the stoning and murder of others in Wallachia, without the perpetrators being called to account. The obvious tendency of such representations was to intimidate the Protestants, and excite the Greeks to acts of violence against them. And such at length was their effect.

#### *Apprehension—A new Governor—Violence.*

About the middle of November E. F., another native brother connected with the mission, went to Hasbeiya, to become the temporary teacher and adviser of the Protestants. Up to this time the efforts which had been made to depose the Emir Khulil, had not succeeded; and there was still something like order and quietness in the place. But the spirit of insubordination and persecution, on the part of the Greeks, was evidently increasing.

In a letter, dated November 22, E. F., the native brother mentioned above, wrote as follows.

Since the departure of our brother (T.) our people have been, thanks to God, somewhat more quiet and composed. I have endeavored to strengthen and encourage them, and have showed them your letter, to satisfy them that the reports which were circulated here respecting the murder of the missionaries (in Wallachia, &c.) are wholly false. I am devoting myself to the instruction of the people, and attending prayers with them. I hope you will pray for us.

Four days later the same individual wrote again. After mentioning a quarrel that had arisen between two parties of Druzes in the town, and stating that the Governor was not able, or did not dare, to punish the aggressors, and that he had even intimated that he thought the Protestants had better leave the place, as he could not protect them, the writer proceeds as follows:

When our people perceived that such was

the state of things,—the Emir yielding; and the hands of the Druze Sheikhs weakened,—they were disheartened. I endeavored to encourage them, one by one; but they are naturally timid. Besides, the principal men of the Greeks, together with the priests, endeavor to intimidate them, by representing that the government is opposed to this (Protestant) sect.

I am thankful to find that three of the women are very zealous in hearing instruction, and appear uncommonly well. I hope the grace of God has begun a good work in them. I have hope also respecting some of the men, who seem to understand the truth and to feel its power. Our hope is in the grace of the Lord Jesus, that he will bless the preaching of his gospel among them, and establish his church here. I hope you will continue to offer special prayer for the blessing of God upon these people.

In a letter, dated December 8, the same native brother stated that an order had come from Damaseus, directing the removal of the Emir Khulil from the office of Governor, and appointing the son of the late Governor in his stead. He also stated that the Patriarch had intended to leave Hasbeiya on a previous day; but the leaders of the Greek party constrained him to stay longer, "in order to root out what remained of the leaven of Protestantism." After describing an interview with the new Emir, in which he promised to do justice, and yet evidently intended to give no encouragement to the Protestants, E. F. adds:

On Sunday, after the Patriarch had left, as I was going to prayers with Costa, his father-in-law, and Habeeb Ghubril, the children and women and men began to curse and mock and stone us; and, but for the mercy of God, we should some of us have been killed. Even after we entered the school-house and began worship, the boys came on all sides, and threw stones, and stamped upon the terrace, so that I was obliged to shorten the services. Then I went to the Emir, relying upon his promise that he would do justice. The report had already reached the palace; for the thing was public, and the Emir Saad ed-Din, the Governor's father, had even seen it, and heard the tumult. When I arrived he sent to his son to say that it was the work of boys, and he had sent and scolded them. The Emir Ahmed inquired of me what had happened, and I gave him an account, with the names of individuals concerned. So he sent for them. When they came, it was managed to clear some, and some were convicted and ordered to be imprisoned. But perceiving that it was all merely for the sake of appearances, and very different from the Emir's former professions to me, I took his hand and begged him not to imprison them. My object was to smooth over the matter, in order to prevent further excitement.

In the end, I am very much astonished at all these recent movements. No one can

know the amount of trouble that has come upon me, on the one hand to manage affairs, and on the other to encourage our community against the apprehensions and fears that come over them. But I bless God that he has assisted me. I put my trust in the faithful promise of Him who openeth and no man can shut, and shutteth and no man can open. Only help me by your prayers, that I may succeed in this service, and that this door may remain open. I will not leave our people, except in the most imminent danger, and while I can maintain my position. My heart pities them; for some of them have begun to imbibe the spirit of religion.

About the time of the reception of the foregoing letter, five or six of the Protestants of Hasbeiya arrived at Abeih, apprehending serious danger to their community from the Greeks.

### *Fear of the Protestants—Embarrassment of the Missionaries.*

In a subsequent letter, without date, but probably written about December 12, the same native brother says:

I duly received your letters, inquiring after my welfare, and assuring me of your prayers, in which I hope ever to have an interest. I know it is in answer to your prayers that God has preserved me from the dangers that have happened of late. Thank God, I am now well in body, but distressed in mind on account of the unquiet state of our friends. They are shut up in their houses, and dare not go out, or move from one place to another, without being abused and cursed, and sometimes stoned and threatened with death. As to stoning, however, there is not as much of that now as there was. In the night they come to me, and we go and have prayers together in the school-house. But they cannot do it in the day time. I do not cease to encourage and strengthen them, always directing their thoughts to God as their confidence. The Lord be praised, they are encouraged; and I hope that by means of constant instruction, grace will be given them, and their courage gradually increase. They were somewhat strengthened and comforted by your letters. I pray God to provide some way by which their lives may be secure, and they be delivered from those things which now prevent them from going and coming, or attending to their business.

Before the Patriarch left Hasbeiya, I understood that the sheikhs of "the young men's party" were several times with him, conversing about the matter of the Protestants, and that they declared they would certainly bring the Protestants to nothing. That if they could not do it with the rod of Moses, they would do it with the rod of Pharaoh.

Mr. Whiting was intending to go to Hasbeiya at this time; indeed, he had actually engaged

animals for the journey. His reasons for deferring the visit are given below.

Had I followed the impulse of my feelings, I should have been amongst our persecuted friends long before. But it was the deliberate opinion of my brethren,—with which my own judgment accorded,—that it was prudent still to postpone the visit. The reason was not the apprehension of personal risk and peril. But there was danger that the question of religious liberty at Hasbeiya would become involved with another question, which was agitating the whole country; I mean that of the pacification of Lebanon, and the settlement of a plan for the government of the mountains. In spite of all our caution, the charge was actually preferred against us by the Turkish Admiral, who came to arrange the affairs of Hasbeiya, that what we had done at Hasbeiya was causing him serious embarrassment in the settlement of the mountain question. Now the accusation is false. His embarrassment arose from a totally different source. But such being the position of affairs, such the vigilance with which all our movements were watched, and such the malice with which we were misrepresented, we felt called upon to use the utmost prudence. And we stayed away from Hasbeiya for weeks and months, when it required real self-denial to do so.

#### *Assault on the Native Brother.*

On the 17th of December, E. F. wrote as follows:

On Sunday morning, December 15, I set out to go to worship, avoiding the road that passes the church, for fear of another disturbance, such as happened before. When I arrived at the watering place, I was met by a company of boys, who immediately surrounded me on all sides, and began to stone me. The stones seemed to fall upon me like rain, on my back, legs and head. One struck me beneath the eye, and it seemed as if my head had flown off my shoulders. I was stunned so as scarcely to know where I was, while the blood streamed from the wound in my face. All this occurred while the people were standing about the door of the Greek church, looking on, and no one offering to lend me any assistance. Some even encouraged the boys to go on stoning me, as though they wished to kill me. Makhûl Ghubril, Shâhin Da'oun, Gîrgis er-Reis, and Elias Muttar, leading men of the Greek community, were standing in the Bishop's yard, looking on and laughing. Streaming with blood, I went to the Governor's palace. On my way I perceived the Emir Ahmed, with several of his

people, walking to and fro upon the terrace, where he saw this whole affair. As I approached the palace, I heard one of the Emir's men saying to him, "Does E. F. wish to plant palm trees in this town? Why does he not go away?" Seeing me coming, he turned the conversation and said, "Did I not advise you? What I said was out of regard to you." When I came to the Governor's room, and he saw the condition I was in, he seemed mortified, and sent for Makhûl Ghubril, Gîrgis er-Reis, and the sheikhs of the young men.

Only one of the men who were sent for appeared, and from the conversation which ensued between him and the Emir, it was evident to E. F. that the stoning was a preconcerted plan; that the boys were put up to it by the leading men; that their object was to compel him to leave the place, and to drive away also every Protestant who would not return to the Greek church. It was evident, moreover, that the Emir was disposed to connive at the whole proceeding. The letter proceeds in the following strain:

The Emir returned me safely to my lodgings; but on reaching the house, I found a company of young men and boys gathered before the door of my room, attempting to break it open. The man whom the Emir had sent with me, attempted feebly to drive them away; but they paid no regard to him, knowing that it was all pretence. So they stayed several hours, sometimes reviling, and sometimes throwing stones, until the Emir sent another man, who was no better than the first. The mob demanded that I should deliver up to them certain of the Protestants. I asked what they wanted of them. "We want to kill them," they replied, "and drink their blood. We will have no English here; we will certainly burn up the religion of all the English." A mob of young men and boys also attacked the school-house, throwing stones against it, and attempting to burn it and to break up the terrace. Three of the Emir's men affected to try to restrain them; but it was all of no avail, for all knew what was the object of the leading men of the place.

In the evening Nicola esh-Sheb and another man came to me with a message from the Emir, saying that I had better leave the place, and take with me the Protestant community. Some women of the Protestants were present, to whom Nicola said, "They will never allow any English (meaning Protestants) in this town, even if thirty Hasbeyas should be destroyed in consequence. What are these water dogs," he added, cursing their religion, and saying, "let them go and turn the world upside down."

I suffered much from my eye, which was inflamed and swollen; and no one would sell me a few leeches to apply to it. At midnight I was aroused by loud knocks at the door. "Who is there?" "Open the door," was the reply. I said, "I am ill,



and cannot get up." "Open the door," they repeated. "God grant you may never get up." They continued knocking and threatening, until I was obliged to rise and open the door. Six persons presented themselves with clubs, inquiring for Elias Abu Absy. I answered, "He is not here; nor have I seen him since morning." They searched the house, and not finding him, said, "You must bring him," and they cursed the religion of the English. "I tell you the truth," said I, "I know not where he is." "The truth! So you have come to introduce the truth among us! The truth will not pass here," said they, cursing me and the truth, and threatening violence. But for the mercy of God, I should not have escaped their hands.

### *The Issue.*

From a communication addressed to the missionaries by two of the Protestants who fled, dated December 19, the following paragraph is taken.

After the Emir had returned E. F. in safety to his house, he did not suppress the mob. The stoning continued all day, with cursing and threatening. One of us was stoned three times by large numbers of boys. The houses of most of the Protestants were attacked, the stones torn up from the terraces, and doors and windows injured. No Protestant dared to appear in the street; or if he did he was sure to be stoned. In the evening one of us went to the Sheikhs, (the Druze Sheikhs, who had uniformly befriended the Protestants,) and all told us that we could no longer live in the town. So the same night we left.

About a dozen of the Protestants, including their leading men, fled at this time, and went to Abeih. They presented their memorial to the Turkish Admiral, then at Beirût, and also to the Pasha of Damascus, representing their case, and praying to be protected from violence and oppression. The Pashas assured the petitioners that they should be protected from all injustice, but no relief came. Mr. Whiting describes the melancholy issue of this affair in the following language:

The result was that the poor people at length gave up the case in despair, and, one after another, went back and made their peace with the church. The alternative before them was perpetual persecution, and perhaps death, if they should attempt to live in Hasbeiya; or starvation to their families if they themselves should find a refuge elsewhere. To stand firm in such circumstances, requires a courage, faith, and love of the truth, to which, alas! they have not attained.

How far they have been obliged to conform to the rites of the Greek church, we do not know. Some degree of conformity, no doubt, is required, to secure them from present annoyance. We would fain hope that it is not such a degree as involves an utter sacrifice of principle. From some information which we have received since the refugees returned, it would seem that the Patriarch and his party are so glad to get them back nominally to the church, that the former are willing to make a sort of compromise; and if they will only give up the name Protestant, and consent to be called members of the Greek church, the Greeks will leave them to do very much as they like in regard to the rest.

Some of the Protestants who remained in Hasbeiya while the refugees were with us, wrote to us frequently, stating that they were obliged to conceal themselves in the houses of their Druze or Moslem neighbors, to avoid being stoned and otherwise annoyed. They continued, however, to express their love to the truth which they had recently learned.

In January one of them wrote as follows:

With respect to ourselves, we and the brethren who, as you know, conformed to the Greek church, meet together, and have prayers, as often as we and they have opportunity. Thanks to God, their faith increases, both that of the men and the women. But we are thirsting to hear your prayers and spiritual instruction again. You are never out of our minds a moment. We pray for grace to wait for that privilege with patience. Not only ourselves long to see you, but also all those who have been with us in our congregation. They sometimes weep bitterly for what they have lost of instruction and preaching. We pray God in mercy to refresh our souls again with good instruction; may we soon see you.

### *Concluding Reflections.*

The concluding remarks of Mr. Whiting are commended to all, who have taken an interest in this little company of injured and persecuted inquirers after the truth.

A review of this whole subject suggests a variety of thoughts, some painful, and others of a more cheering character. But this communication is already too long, and I have not time now to pursue the subject. Let me suggest, however, to those who have taken an interest in this movement, that although the inviting door which was opened in Hasbeiya for the preaching of the gospel is now closed, we are not to despair,



nor by any means to conclude that no good has been done. The word of God has been faithfully preached in that community for many months; and we know that the truth has, to say the least, so far enlightened the minds of some that they will never rest satisfied with the darkness and idolatry of the Greek church. We have not yet seen the final result of this effort to introduce the pure gospel among that people. Very possibly we have not seen the best part of it. We have been disappointed, it is true, in some respects; and we know that thousands of our friends and brethren will participate in this disappointment. They have sympathized with, and prayed for, the poor people who have been struggling to come to the light. Let not their prayers and sympathies cease, now that they are forced back again into darkness. Will they, can they ever love that darkness? Or will the many thousands in this country who have seen these late exhibitions of the spirit and temper of the Greek church, be likely to respect that church the more for these things? Assuredly not. And let us hope that the little leaven of truth which has been cast into that mass of rational minds, instead of being "rooted out" by the Patriarch, will be preserved there by a mightier influence than his; and that it will work and diffuse itself, until, with God's blessing, the whole community shall be leavened.

### West Africa.

LETTER FROM THE MISSION, FEBRUARY  
22, 1845.

#### Appeal for Help.

THE last number of the Herald contained the annual report of this mission; from which it appeared that our brethren, though severely tried, were steadily, and not altogether unsuccessfully, prosecuting their work. The object of this communication is to make another appeal to the American churches for additional laborers. That the field which they are cultivating is eminently inviting, there can be no question. Indeed, were the whole of the western coast of Africa now unoccupied, it is doubtful whether another spot could be found of equal promise. And are there no young men in our churches, soon to enter upon the work of the ministry, who are willing to devote themselves to the spiritual renovation of this neglected and injured people?

Some may be deterred from consecrating

themselves to such a service through fear of the climate. But Africa must be regenerated, whether healthy or unhealthy; and we shall gain nothing by postponing our labors in its behalf. Besides, there is reason to believe that the insalubrity of some portions of Western Africa has been overrated. One who has been on the Gaboon River since the commencement of the mission, till within the last few months, considers that part of the coast as not less favorable to health, than the new settlements in our western states. The death of Mr. Griswold,—the only death which has occurred on the Gaboon,—ought not to be ascribed to the influence of the climate. Who then will listen to the voice that has now come to us from Africa?

From our annual report and from other sources, we presume that you have obtained a pretty correct knowledge of our present condition and prospects as a mission. But we feel it to be a duty which we owe to the perishing around us, to make a few additional statements. We are still quietly and, we trust, successfully pursuing our work. As yet we have not been interrupted by foreign influence; nor have we reason to anticipate any serious interruption at present. We have free access to all the Mpongwe towns, on both sides of the river, for the purpose of preaching; and in several of them we have flourishing schools. These towns alone furnish us a large and promising field for missionary labor.

In addition to this field, we have, in our immediate vicinity, several large tribes of Bushmen, to whom we might gain access with comparative safety. The Pangwe people, respecting whom you have heard some favorable reports, are migrating in large numbers towards the coast; a considerable number of whom are already located within one hundred miles of us. We feel it to be very important to meet them on their way with the gospel, before they come in contact with the soul-destroying influences of the coast.

As we look around us we behold, in every direction, a vast field, dark as midnight, upon which no ray of heavenly light has ever dawned. This field is populated with thousands, yea, millions of immortal beings, who, through the combined influences of paganism, Mohammedanism, slavery and the slave trade, are rapidly hastening to the eternal world, without the least knowledge of God, or the way of salvation through a crucified Savior. The sight of our eyes affects our hearts. We feel that the time has come when the condition of

the people, and the providence of God, call upon us to "go forward." But what can we do? With our present number, we can scarcely hold the footing we have already gained. We are constantly reminded, moreover, that we are in a land of sickness and death; and perhaps before we may expect a reinforcement, our number may be still further reduced. In view of these considerations we feel it to be our imperious duty to ask for assistance; to utter the Macedonian cry, "Come over and help us." Are there not some under the direction of your Committee who are willing to take their lives in their hands, or rather place them in God's hands, and come to this benighted land? Trials and hardships, sickness and perhaps an early grave they may expect; but who, having enlisted under the banner of Christ, would shrink from suffering or death in the glorious cause for which the Savior died? Said the lamented Campbell, as he perceived the approach of death, "I had fondly hoped to live and labor in this dark land; but the cause is God's, and he will carry it forward. He takes away one instrument, but he will raise up others." Again we say, can you not strengthen this mission, and thus enable us to do more for the perishing around us?

#### Ahmednuggur.

LETTER FROM MR. FRENCH, MARCH 27, 1845.

#### *Tours—Appeal for Laborers.*

It is known to the readers of the Herald, that the brethren connected with this mission are devoting a considerable portion of their time to preaching tours. This department of labor promises to be increasingly interesting, from year to year. It is obvious, however, that in the present state of the mission many opportunities of usefulness must be lost. A reinforcement would not only cheer and encourage the hearts of our brethren; it would also give far greater efficiency to their operations in behalf of the villages which form so important a part of their field.

The present letter contains a brief account of the reception which Mr. French met with, during the tours performed by him, in the neighborhood of Seroor, in the course of the last winter.

During the past cold season, I have been enabled to carry the gospel abroad more than in any former year. I have

visited sixty-nine different villages, nearly all of which lie to the south and east of Seroor, and compose about one half of the field which I am trying to cultivate. About half of these places I had never visited before, though I went over this part of the field two years ago. On the present occasion I endeavored to go to every village, large and small, though some, even now, have been left unvisited.

My reception was favorable, more so in some respects than ever before; but in consequence of the scarcity of provisions and forage, many of the people had left for other parts of the country; and my congregations were consequently smaller than they otherwise would have been. In several instances whole villages were deserted; in other words, out of fifty or sixty families, only two or three were left. This was of course unfavorable to my object. There was some good, however, attending the evil. This partial famine has led many of the people to a verbal acknowledgement, at least, that their idols are false and unworthy of confidence; but some of them go so far as to affirm that the one living God has also falsified his character. A few remarks, however, are sufficient to show them that in the midst of these evils God is still true and unchangeable; that as a kind father he is chastising his children for the purpose of turning them from their lying vanities to himself. The logic which leads to this result, is so simple and conclusive, that it brings conviction to the minds of all who are willing to be convinced. Still it is to be feared that when these calamities shall have passed, they will turn again to their idols, though with less confidence doubtless than before.

Mr. French distributed but few books. He devoted his time and strength, therefore, mainly to the preaching of the gospel. The aid received from native assistants is becoming, he says, more and more valuable. The following appeal is deserving of the most serious consideration.

During these tours my mind has been constantly impressed with the importance of an immediate accession to the strength of our mission. I know that this is an old theme, and one which I might perhaps be excused from dwelling upon at the present time. But I cannot hold my peace, so long as I am surrounded by thousands, perishing for lack of the bread of life; and so long as nothing hinders the unlimited proclamation of the gospel. I cannot be silent while the field is daily whitening for the harvest, but the labor-

ers are not forthcoming. The present little band of missionaries, moreover, is gradually diminishing, and the burden of labor thus rolled on the shoulders of the remainder, is pressing them to the earth. A single casualty, from which we are by no means exempt, would break up this station, or greatly impair the important operations now in progress at Ahmed-nuggur. Our wants have long been known to the Board and to the churches, and we have long been encouraged to expect a reinforcement; but no aid has come. Judging from the past, we dare not entertain high hopes in this respect for the future. Here is the trial of our faith. But we will not be discouraged, so long as the Lord gives us strength to labor, and attends our labors with his gracious blessing.

### Ceylon.

#### REPORT FROM BATTICOTTA SEMINARY.

##### *Religious Interest—Changes—New Class.*

THE following report has been drawn up by Messrs. Hoisington, Ward and Cope, who have charge of the institution at the present time. The seminary year commenced last autumn, and the first term closed, January 29. "The general aspect of things during the term," says the report, "was encouraging, and there is decisive evidence of progress in the leading objects of the institution. The native instructors are studious, regular and industrious." The following paragraph describes the spiritual condition of the seminary.

Though we cannot speak of a revival, we are not without some evidence that the still small voice of the Spirit was heard among us. The attendance upon the more public exercises of the Sabbath, and at other times, was regular and serious. But it was in the more retired meetings of the church, and in the class of inquirers, and in private interviews with individuals, that we had the best evidence that the truth was taking effect, and that some minds seemed roused to the consideration of their highest interests. The meeting for inquirers, held weekly, was attended regularly by about fifty students. Of these, fifteen or twenty give some evidence of having been born of the Spirit. Several of these had been seriously disposed for some time previous. But there is great occasion to gird ourselves anew to the work of pray-

er, and the preaching of the Word. The church in the seminary is small; indeed, the number of students, belonging to it, is only twenty-two. Of these, twelve are in the first class, nine in the second class, and one in the third class. Will not the churches look at our condition in this respect, and offer in our behalf more of that prayer which availeth much? Should there be no additions from the lower classes, the church must soon become extinct in the seminary. But we look for better things. We hope to witness again "seasons of refreshing from the presence of the Lord."

At our last communion two suspended church members, McLean and Weir, were restored to the communion of the church. At the same time, Rowland C. Bailey, of the second class, and Henry P. Brewster, now laboring at Oodoopitty, were received into the church on the profession of their faith.

Other changes are noticed below.

The following persons were removed from the seminary during the term. Coe, of the third class, was advised to leave and engage in other business, because of continued ill health which rendered it impossible for him to pursue his studies with the class. Lincoln, of the same class, was dismissed on the ground of incapacity to prosecute to any advantage the course of studies here pursued. He was also guilty of some irregularities. Clark and Gilbert, of the fourth class, left the seminary last term irregularly, and have taken up their residence in a distant part of the Island. These were formally dismissed. Lake was dismissed for lascivious conduct, and Montgomery for poor scholarship and various irregularities. They were both of the fourth class. Moore, previously dismissed, was restored to the second class.

The report next proceeds to speak of the class which was admitted to the seminary at the beginning of the current year.

The new class,—which is the fifth,—is a uniform, interesting and promising class. They were better fitted than some classes previously received. A majority of them were from the preparatory school connected with the seminary. They are from various sections of the country. While a majority are from different places in this district, some are from the more distant parts of the Island, and a few have come from the adjacent continent. They have all received English

names, which will be found in the accompanying statistical view of the seminary.

One of the most pleasing circumstances in reference to this class, is the fact that a large part of the class pay each *three shillings sterling per month*, in advance, towards their expenses. This is to us an encouraging fact. One or two of the classes, last admitted, were received on condition of each one's giving a bond for the future payment of eleven pounds and five shillings sterling, in six annual installments of one pound seventeen shillings and six pence each. The first installment will become due at the end of the first year after the student shall have graduated. Candidates for the seminary now feel little or no difficulty in meeting this condition. But this course must be eventually attended with difficulty and trouble on our part. These we would avoid by having the money paid in advance, so far as it can be done. The step, therefore, which has been taken in the case of the present fifth class, we consider to be a decided improvement on the previous one; though the amount paid is eighteen cents a month less than what is nominally given by the bond system. A few of the last class were received on bonds, and a still smaller number without condition.

The concluding paragraph of the report contains a reference to the letter of Mr. Hoisington, written at the instance of the mission, which was published in the June Herald.

The cause of education is obviously advancing in the island, both in respect to the estimation in which it is held by the people, and in respect to its influence in modifying and shaping the sentiments and practices of the community. The seminary seems to lose none of its commanding influence over the various minor educational institutions around us.

Our facilities for operating in the scientific department are greatly extended by the addition recently made to our stock of apparatus. While we would not greatly extend this department, we would improve its character, and make it more practical, and bring it to bear more directly on the philosophico-religious system which we have to meet. We still need more appropriate rooms for such instruction; for the want of which we labor under many disadvantages.

But what we now most want from home is *men*. In this respect we are straitened; we feel it as "a sword in our

bones." Our wants in this particular have been recently presented to the Committee, in a communication made in behalf of the mission. We sincerely hope that you will duly consider that call, and send us speedy relief. If they would preserve what little health and strength we have, *they must help us soon*.

#### CATALOGUE OF BATTICOTTA SEMINARY.

In the foregoing report on the state of this institution, there is a reference to an "accompanying statistical view of the seminary." This document is published entire.

##### Native Instructors.

GEORGE DASHIELL, Tutor, Sanscrit and Hindoo Astronomy.  
PARKER K. HASSELTINE, Teacher, Tamil language.  
WISERBORN VOLK, Teacher, Geography, History and Chronology.  
JAMES GREGORIE, Teacher, English language.  
DANIEL L. CARROLL, Teacher, Mathematics, Natural Philosophy and Astronomy.  
JEREMIAH EVARTS, Teacher, Chemistry.

##### LIST OF STUDENTS.

###### First Class.

AMOS D. BISSILL; Robert Breckenridge; Coomaraswamy Cadrawaloo; David H. Clark; Joshua Danforth; Ansel D. Eddy; Minot S. Fairfield; Erastus Hopkins; Harvey Hosmer; Thomas J. Lee; Samuel McNutt; Philip H. Morris; John A. Nash; Anson G. Phelps; Benjamin H. Rice; David H. Riddle; James W. Weir.

###### Second Class.

Rowland C. Bailey; Charles Bartlett; Abijah Blanchard; Abraham Brinkerhodi; Abner Bryant; Samuel Buel; Francis L. Clark; William Coit; Robert W. Condit; Tiroomany Corlendywaloo; Joy H. Fairchild; Silas Hubbell; N. W. Little; John McDowell; John McLean; Cowles Mead; Silas Moody; Erasmus D. Moore; Philip H. Morris; John B. Park; Levi Parsons; Moses P. Payson; Alexander Perry; John M. S. Perry; William W. Pitt; John H. Pogue; Charles Walker; Henry Willard.

###### Third Class.

Jedediah Adams; Augustus Anketell; William B. Anketell; Anthony B. Arnold; James R. Black; Charles C. Chapin; Royal S. Chapin; John W. Chickering; Levi N. Cotton; Samuel Curtis; Henry N. Day; Alanson C. Hall; Truman P. Handy; Thomas P. Hunt; George A. Mills; John Neill; Loomis Pomeroy; Minot Sherman; Buel W. Smith; Thomas H. Stockton; Joseph H. Towne; Mark Tucker; Stephen S. Wardwell; Thomas Waterman.

###### Fourth Class.

Joshua Belden; John H. Bevier; Homer Blanchard; Jacob Brace; Harvey Bushnell; Warren P. Cornelius; Charles E. Dana;



John W. Ellingwood; Abraham Gardiner; Samuel Gay; Ralph Hunt; Ebenezer Kellogg; George McClelland; E. M. Miller, John Nicholas; George Read; Thomas Ritter; Ebenezer Seymour; Samuel H. Taylor; Jacob Van Vechten; William Worrell.

#### Fifth Class.

Edward A. Anketell; Francis Armstrong; David Ball; Jacob Baily; Robert Bronk; George W. Campbell; John Cambers; Daniel Christian; James Fitch Cogswell; James P. Cook; William Curran; John S. Elliot; Joseph Garland; Joseph Gautier; David A. Godwin; Alfred Goldsmith; Joseph Stocking; George A. Stocking; Asa Hillyer; Timothy Mead Hopkins; Henry Van Dyke Johns; John Johns; Henry Smith Kepler; Charles Kingsbury; Lewis Rousseau; Chas. McIntyre; Colby C. Mitchell; Isaac Paul; Julius S. Patengell; John Shepard; Thomas Vose; Joshua Murdock; Artemas Bullard.

The following table will exhibit several interesting facts in relation to the students in the seminary.

	Number in class.	Number of church members.	Number on bonds.	Number who pay money.	Not boarding in seminary.
First Class,	17	12			2
Second Class,	28	9		1	4
Third Class,	24	1	24		
Fourth Class,	21		21		
Fifth Class,	33		8	18	7
Total,	123	22	53	19	13

It may be proper to state, in this connection, the rule which is followed in the appropriation of names to children in the different boarding schools under the care of the missions. In all cases names are assigned to children in the order in which the payments are made for their support. It often happens, therefore, that the wishes of a donor cannot be gratified immediately; because it may be unwise, perhaps impracticable, to increase the number of pupils in a particular institution. All who make their contributions in this way, are assured, however, that their names will be appropriated, as soon as it can be done consistently with the interests of the missions.

#### Siam.

LETTER FROM MR. CASWELL, AUGUST 1, 1844.

#### Preaching—Death of a Child—Monthly Paper.

THE Herald for November, 1844, contained an account, written by Mr. Bradley, of a controversy which had arisen between the Siamese

government and the only English merchant residing in Bangkok. This merchant, (Mr. Hunter,) having been to Calcutta to lay his grievances before the Governor General of India, returned in July, 1844; but he was immediately ordered away. The issue of this unpleasant affair, it is impossible to predict. We can hardly expect that the English government will pass by such an occurrence without giving it their attention. Should reparation be demanded, it will remain to be seen whether the King of Siam will yield, or try the fortune of war. After giving the latest information respecting this controversy, Mr. Caswell proceeds as follows:

We do not perceive that these movements affect our labors unfavorably. Considering the excitement which occurred more than a year ago, we might have expected something similar at the present time. But we have never preached with more quietness, or to better audiences, than we do now.

At the date of my last communication, I had just commenced a daily preaching exercise at the tract house. This practice has been continued to the present time, with increasing encouragement. During the first three months I was often severely tried by a disputatious spirit among my hearers. So strong was the current in that direction, that I almost always went with an anxious, fearful heart, expecting to meet some disagreeable, brawling opponent. It was a severe trial, and long continued; but for the last month God has mercifully relieved me from it. Generally those who manifest a desire to dispute, are easily persuaded to listen quietly; but sometimes they leave abruptly. This improved state of things may be attributed in part, perhaps, to my having learned by experience to deal with my hearers more successfully. I love, however, to cherish the belief that the Holy Spirit is influencing their minds, and leading them to feel after the truth. It would surely be a great comfort to our poor hearts, could we see indubitable evidence that this is the case. It is now quite a common occurrence for me, at the close of my preaching exercise, to leave an audience of from eight to twelve, most of them still sitting on the pavement under the verandah. Sometimes I have not more than two or three to hear me in the course of the hour; but more commonly I have from twelve to twenty, and occasionally more.

After describing other labors of the same kind, Mr. Caswell mentions the following incident.



On the 21st of April, the oldest son of my teacher, a lad of about nine years of age, was drowned. For more than two years and a half he had, with but few exceptions, attended morning worship with his father, in my family; and much of the time he was strictly a member of my household, both his parents being in our employ, and living with their children under our roof. From the first he seemed to be much interested in these exercises, and he often roused his father from sleep, early in the morning, lest he should fail to get his rice eaten in season for prayers. While we were living at the tract house, his mind seemed to be unusually tender on the subject of religion for some time. His mother informed us that he prayed regularly every day, although he met with considerable opposition from his father. The day before he died, he remarked to his mother that he wished soon to go to heaven. It gives me comfort to think of these things, though this comfort is damped by the fact that he died in the act of disobeying his mother. She had forbidden his going into the river to bathe, as the banks are steep and he could not swim, and unless he should hold on to our floating landing place, he would be almost sure to drown. After being some time absent from the house, his cloth was found at the landing; but nothing could be seen of him. To this day, no further traces of him have been discovered. How much there was of wilful disobedience in the act, and how much allowance is to be made for temptation, we cannot tell.

The commencement of a monthly paper, the first ever printed in Siam, is an interesting event. It is patronized by several of the nobility.

Our mission have commenced publishing a small newspaper, which we call the Bangkok Recorder. We have, for a long time, felt it desirable to take this step; but we have never before been able to do it. The paper is to be sustained by subscription, the price being but one tical (sixty cents) a year. We print but three hundred copies. We have issued only one number, and have already about twenty-five subscribers, which we consider a good beginning among such a people as this. If we close the year with fifty paying subscribers—and I trust we shall do at least as much as that—the paper will have paid for itself, making no allowance for editorial labor.

We have felt it important to publish

such a paper as a labor-saving expedient, to say nothing of more important considerations. We are often called upon to translate portions of newspapers, articles from encyclopedias, &c., for those in authority; and it sometimes happens that we are under a kind of necessity of doing this when either the state of our health, or the pressure of business, renders it exceedingly inconvenient and trying; and perhaps, after all, what we do benefits but one or two persons. By the present plan we perform this work of translation at our leisure, and with the prospect that it will benefit many. The paper also affords a suitable channel for such matter as we desire to spread before the people, but which would hardly be thought proper to be published in a religious tract.

#### JOURNAL OF MR. CASWELL.

##### *Reception of the Gospel.*

THE object of the following extracts will be explained by a quotation from the accompanying letter of Mr. Caswell. "During the last four months I have practiced going out, towards evening, and addressing any whom I might find willing to listen. For several days in succession, I had interesting seasons of preaching under a rude shed, erected as a shelter for two unfinished idols. At other times I addressed attentive audiences at a *zayat*, about half a mile from the mission premises."

*April 9, 1844.* I have had an unusually pleasant opportunity of preaching the gospel to-day. There was less of a disposition to dispute than is commonly seen. Near the close of the hour, however, a middle aged man, who had listened for some time with apparent interest, all at once broke forth in a rage, acting more like one possessed of a devil than a reasonable being. I had read the fifth commandment, and observed that if it was right and proper for us to honor, love and serve our parents, who nourished us, much more manifestly is it proper that we honor, love and serve the God who created us; that Boodh had created nothing, and, therefore, should not be called God; that the word God should be applied only to the Creator of all things. While proceeding in this strain, the man above mentioned abruptly inquired how I knew anything of the Siamese religion; and how I knew that Boodh created nothing. I replied that Chau Fa, the

head priest of the P'raklang's wat, and the head priests of several other wats, admitted this. "Well," said he, "what has your God done? What merit had he, that should constitute him a God?" This question was accompanied with much gesturing, and repeated so many times, and in such rapid succession, that it really seemed that I should find no opportunity to reply. As soon as he became quiet I said, "The God whom I serve, created the sun, moon and stars, the world and all things therein, he created your body and soul, and, therefore, is your rightful owner and master. He, and he alone, deserves the name of God, and should be loved and served as such." Upon this he arose from his seat, vociferating that he would have no such God; his god was Boodh, and if he should believe in my God he should go to hell. He then left, with a filthy expression on his lips not proper to be recorded. For some time his voice was heard, as he passed along the street, cursing and railing. When he was fairly gone, I turned to those who had witnessed his conduct and said, "You see the rage and filth of this man. If the disciple of Boodh is such, what then is the master?"

11. This afternoon I have been to a shed near the P'raklang's wat, where are two idols not yet finished, for the purpose of instructing the man whose business it is to watch the idols and see that they meet with no injury. He is a Laos man, and I have had several conversations with him. To-day I took my seat on the ground between the idols, and spent nearly an hour in reading and explaining the Evangelical Catechism. I had seven or eight hearers most of the time, who gave very respectful attention.

13. As yesterday and to-day have been holy-days, I have had scarcely any hearers at the tract house; but this afternoon I went to the idol shed, and sat down to read and explain to the keeper. Soon I had a company of a dozen or more inside the enclosure, and as many more outside. With a few slight interruptions, these listened for more than half an hour. While reading, a man somewhat advanced in years came in and bowed to one of the idols. Being asked what he was doing, he replied that he was worshipping God. I told him to call it worshipping earth and wax, not God, and proceeded to show that the word God belongs to only one being, the Creator of all things.

May 9. I have preached to three

small companies to-day. At the tract house a man called to request salve for a wound on his head. He came, as he said, from Bangplasoi in company with another person to buy rice. They had bought ten pails and were returning, when they were robbed of their rice, eight ticals in money, and their boat. His companion was killed and he wounded. I took him to Doct. Bradley. This is but a specimen of the robberies that are now frequently taking place, on account of the scarcity of rice.

#### *Boodhist Priests—Candid Siamese.*

15. To-day I have met a man who is employed in taking the number of priests in the wats. He counts only those that reside in the wats which the king visits, which are seventy-four in number. He had not finished the census of this year, but said that last year there were in these wats 9,200 priests, and 4,603 nuns or half-way priests. The wats not visited by the king are more in number, but have fewer priests than those above mentioned.

June 3. The enmity of the Siamese to the truth seems to come out more and more distinctly, as the gospel becomes better known. Two or three days since, as I was preaching at the tract house, a man, standing behind me, took his quid of betel nut from his mouth, and cast it on my clothes. Yesterday the same thing was done to Doct. Bradley; and afterwards filth was gathered up from the street and thrown upon him.

16. A son of the P'raklang seems to me to be thinking more on the subject of religion than any other person among the Siamese with whom I am acquainted. I am frequently with him, and he seldom fails to introduce the subject for conversation. He is also one of the most candid persons in an argument, readily and frankly admitting the removal of a difficulty when he sees that it has been explained.

Two or three days since, I took occasion to remark that if all the Siamese believed in the omnipresence of God, there would be few acts of theft; whereas now they are alarmingly frequent. "But are there no thieves in your country?" "Yes," said I, "but they are very few compared with what occurs in this country." I then described, in a few words, the state of things in my native town, which contains a population of about one thousand inhabitants, and yet an act of theft is almost never known.

To this he replied that in our country we take great pains to teach our religion to our children and to all; but that in Siam nothing of the kind is done. "And yet," said I, "you have a vast multitude of priests." "Yes," he replied, "but they never teach the people, and they are oftentimes exceedingly vile themselves." "Well, suppose the people of Siam were well taught in their own religion, and sincerely believed it. What would they believe? Why, the very first article in your creed is, that God is away off yonder, in an indefinable state, called *nig-ban*, and has nothing to do with this world, not even bestowing the slightest thought upon it. Now how can such a belief as this operate to restrain people from sin? But the opposite doctrine, even when but speculatively believed, operates as a chain around the body, holding back from the commission of sin." To the justness of these remarks he gave his unqualified assent.

Yesterday he introduced the subject by saying that the spherical form of the earth could be understood, but religion was very difficult to understand. He proceeded to remark that, according to the Buddhist religion, we can account for the existence of different degrees of happiness among men; for that makes it the result of the different degrees of merit acquired in a previous state of existence. But he could not see how this could be accounted for, on the supposition of the existence of an almighty and benevolent Creator. "Why, for instance," said he, "did God cause the western nations to know the true religion, so many centuries before it was brought to the east?" "Suppose," I replied, "I should ask you to tell me the reasons for many of the acts of your king. Could you tell me? No. Your king does many things without revealing his reasons, and very properly too." He saw and acknowledged the propriety of the answer.

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LETTER FROM MR. HEMENWAY, SEPTEMBER 4, 1844.

### *Preaching Labors.*

THIS letter describes some recent experiments of Mr. Hemenway in preaching the gospel. Opportunities and expedients, like those mentioned below, will undoubtedly become more and more frequent, as the mission is prepared to extend its labors and its influence.

Early in the present year, I commenced visiting from house to house among those families who live at a short distance from this station. My first object was to proclaim orally the story of the cross to all who would listen; and my second, to put into the hands of those who could read, either a portion of the Scriptures, or a volume of Christian tracts. In these labors I found much greater pleasure than I had anticipated. In almost every instance I met with a kind reception; and I always found the individuals of the family, where I stopped, willing to listen to me as long as I thought it profitable to remain. Those who could read, gladly availed themselves of the privilege of obtaining books. These families were not, however, all Siamese. Some were Malays, some Cambodians, and others Laos. But from a long residence among the Siamese, they had acquired such a knowledge of the language as to be able to speak and understand it.

After pursuing these labors a few weeks, it seemed to me desirable to obtain a place where I might go at stated seasons, and preach and distribute books. In looking about for such a place, I could think of none more favorable for my work than the *sala* of the wats. This is made up of one, two or three open sheds in front of the wat ground, according to the size of the wat, erected as lounging places for the inmates of the wat, or as resting places for travellers. They are to the Siamese what the inn is to the American and Englishman.

I first selected the sala of a dilapidated wat, about half a mile from this station, and situated in the gardens. The inmates, including priests, men and boys, did not amount to more than ten or twelve. But the road which passed through the wat ground, was quite direct from the palace of the *Praklang*; and, after leaving the wat ground, it branched off in several directions to a large canal, thickly settled on both sides. While the dry season lasted, and until the rains of the rainy season became excessive, this road was much traveled. In spending an hour at the sala in the morning, I seldom failed to have from fifteen to twenty hearers. Some would stay nearly the whole of the hour. Others would call and listen to the truth for a few moments, obtain a book, and then go on.

Not long after I took this sala as a preaching place, I selected a second, connected with a flourishing wat about a mile distant from the mission station, and in a different direction. Whenever I go

to this place I am sure of meeting many individuals in the course of the hour which I spend there. And although the number present is large, oftentimes, yet I have generally been treated with respect, and have frequently been listened to with a good degree of attention. The few books which I take with me are always in great demand; and I might distribute a much larger number, if I could carry them with me. The many pleasant and interesting seasons which I have had at this sala, I have sometimes been inclined to attribute to the fact, that the wat is one of the five in Bangkok the priests of which reckon themselves as belonging to the new party. The priests have always shown themselves friendly to me, whenever they have come out to the sala to get books. Sometimes they have tarried awhile to listen to what I had to say to them and to others present.

LETTER FROM MR. JOHNSON, OCTOBER 1, 1844.

#### *Death of Miss Pierce.*

THE first item of intelligence in Mr. Johnson's letter of general interest, is the death of Miss Pierce, who has labored as an assistant missionary at Bangkok for several years.

The Lord has come very near to us as a mission, in calling away another of our number by death. Our beloved sister in Christ, Miss Mary E. Pierce, on Sabbath morning, September 22, about eight o'clock, fell asleep in Jesus. Her disease was consumption combined with a disordered state of the liver. Until within about three weeks before her decease, the malady which had long been preying upon her health, was not certainly known. During the last five or six weeks of her pilgrimage, her health sunk rapidly, but her "inward man" was renewed day by day. To the last she manifestly possessed a calm, sweetly submissive, and heavenly frame of mind, anticipating the speedy coming of her Lord to call her to himself. The king of terrors had no power to disturb her peace; for her hope was firmly fixed on Jesus, the rock of her salvation, and he was her only hope. To the last she greatly rejoiced in the fact of having consecrated herself to the missionary work; and she counted it a precious privilege to die on heathen ground. Our departed sister, in her life, was an ornament to the Christian religion and her

memory is embalmed in our hearts. Year after year she struggled hard, amid many difficulties and discouragements and trials, to do something for Christ; and though her labors were humble, we think that it may be said of her, "She hath done what she could." Of her own piety and labors to the last her views were apparently very humble, but we trust it may yet appear that she was no unimportant instrument in preparing the way of the Lord among this people.

Miss Pierce was born at Butternuts, New York, October 22, 1815. She embarked from Boston for the field of labor which she has since occupied, July 6, 1839.

#### *General Aspect of the Mission.*

We are still permitted to preach the gospel steadily at different points,—at some of which there is a daily religious exercise, at others, there are three or four such exercises in the course of the week,—with different degrees of encouragement. Our congregations at these places vary from a few individuals to thirty or more. At no period since the commencement of this mission, has there been so much time and strength expended in the oral proclamation of the gospel, as during the last few months. In this great work we labor with the confidence of ultimate success, though as yet we mourn the absence of the regenerating influences of the Holy Spirit. We are not, however, without hope that there may be a few individuals whose hearts have been touched by divine grace. Among the Siamese especially, including both the priests and the people in general, the call for Christian tracts is increasing. Among the Chinese, several have made application for Christian baptism; but the evidence of their piety has not been such that we could conscientiously accede to their requests. Also among the Siamese there are some individuals who may be regarded as in an interesting state of mind, though perhaps as yet destitute of genuine piety. Those who have already been received into the church, we hope are growing in knowledge and in grace.

We wish we might gladden and encourage the hearts of the pious by the intelligence of the mighty effusions of the Holy Spirit here as at the Sandwich Islands, but we may not. We have occasion to be deeply humbled in view of our unfruitfulness, and to lie in the dust before God. Universal moral death



prevails around us. Numbers who have been associated with us in prayer and in labor, at the command of Jesus, have left us, as we hope, for heaven, and others have been constrained, amid deep affliction, to return home. Thus our number has greatly diminished, and we are now left a small band. But inasmuch as we are not discouraged in regard to our work, we hope the churches will not be. The Lord help Christians to remember us and this perishing people in their prayers! We still labor and pray in the hope that a brighter day will soon dawn upon this dark land, imparting the light of the knowledge of the glory of God in the face of Jesus Christ to the hearts of multitudes now dead in trespasses and in sins, and blinded by the god of this world. The Lord in mercy prepare our hearts, and those of his people, for so happy and glorious a change! Confident we are that the knowledge of the glorious gospel is extending and increasing; and we feel that already, in this way, multitudes are prepared to become the subjects of God's regenerating grace. The Lord will make his people willing in the day of his power.

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LETTER FROM MR. PEET, DECEMBER 31,  
1844.

#### *Various Mercies.*

THIS communication brings down the history of the mission to the close of 1844. No material change had occurred in the plans or prospects of our brethren. They were endeavoring to make known the gospel of Christ, as they had opportunity, laboring in hope of an abundant harvest. Messrs. Johnson and Caswell had recently made a tour into the country west of Bangkok, and they were encouraged by what they saw and heard. The case of Mr. Hunter, mentioned below, was alluded to in connection with the letter of Mr. Caswell.

Mr. Hunter,—whom you know by report as an English merchant, who has resided here upwards of twenty years, and who has been very kind to the missionaries,—sometime ago incurred the displeasure of the King. He was charged with contempt of the royal authority, and ordered to close up his concerns and leave the kingdom; with which order he not long since complied. For a time this affair produced considerable excitement, and our relation to our English friends, who come here as masters of

vessels, and for purposes of trade simply, appeared not to be very well understood by the mass of the people. Consequently our Siamese teachers, and other helpers in that department, were very apprehensive of danger. Indeed they wished to leave our employment,—and several of them did leave,—till these troubles should be overpassed. But an incident soon occurred, while the King was making his annual visits to the wats, which proved very useful to us and to the people. While the King was passing the houses of the brethren at the upper station, he took occasion to inquire where the American doctors were. He was told by those at his feet that on account of the present excitement they had been requested to leave for a short time, while his Majesty was passing, lest their presence should give offence; to which the king replied, "They are Americans; they are not English," intimating that such a course was, therefore, unnecessary. This remark, as it has become known, has exerted considerable influence in correcting false impressions.

Among the special mercies which God has recently shown to this people, we notice, first, the great abundance of food for man and beast, succeeding so soon to an unusual scarcity. Again, he has permitted them to become acquainted with several new medicines, which seem to promise much for the good of their bodies, and we hope these may yet be sanctified to the good of their souls. Intermittent fevers have recently been quite prevalent here. Quinine was recommended; and, in almost every case where it has been used, it has proved to be a sovereign remedy; so that now it is eagerly sought after by great numbers from all classes. Formerly the small pox was a dreadful scourge and terror to all the inhabitants of this land; but recently vaccination has been introduced with most triumphant success; so that there are, in this city, several hundreds of living witnesses to its efficacy.

Finally, and more than all the rest, God has continued to this people the dispensation of his Word; and this, notwithstanding the pride and bigotry of their rulers and priesthood; notwithstanding their enmity against the truth; and notwithstanding the wasting influence of the climate and of other causes upon the health and life of his servants. The gospel is now daily preached in the consecrated places of public resort, at our own houses, and by the way side, in the city and in the country, no man forbid-



ding. In view, therefore, of the Lord's mercies towards this people, we are encouraged to hope and to pray for still greater blessings, and such as accompany salvation.

## Borneo.

### JOURNAL OF MR. THOMSON.

#### *Pressure of Duties—Preaching—Simata—Schools.*

THIS journal is a continuation of one which was noticed in the Herald for April. It will be seen that there has been no important change in the aspect of the field, occupied by our brethren, since that communication was sent to this country.

April 8, 1844. This day I have commenced the preparation of an English Dyak dictionary, which we find to be highly important, not to say necessary, for our own use in prosecuting the study of the language, and especially in our efforts to translate the Scriptures and other useful books and tracts. Our unfinished and, of course, irregular vocabularies are quite inadequate to the purpose.

Thus, however, another burden comes upon my hands, while I scarcely know how to sustain what was before pressing upon me from day to day. There are the constructing and copying of school cards, (we hardly dare yet to speak of books, although, if our work proceeds as it now bids fair to do, we shall soon be in painful need of them,) and teaching their use; the translation of the Scriptures, and the emendation and transcription of what we have before translated; the formation of an orthography for the language and the frequent changes and corrections which such a work requires; all, moreover, in addition to our many secular cares here in this wilderness! Will not the church think of us in this trying situation, and send some of her many devoted sons and daughters to our help? How much a printer might even now relieve us, and how much greater will be our need of one, if the Lord should give us any of that outward success, which all present appearances seem so clearly to indicate! This single want at the present time, leaving out of view the future, makes me feel as if I should like to have a hundred hands, if I only had mental and physical strength to keep

them employed. But we will trust that help is coming; and if our expectations fail, we will still try to go forward under all our burdens, and do what we can till we sink beneath their weight; and then if our father and mother forsake us, we fondly believe the Lord will take us up.

On the following day the Dyaks, including the children of the school, were wholly taken up with a heathen entertainment.

14. (Sabbath.) Our little assembly this morning was quite as large as it was on the last two Sabbaths, if not, as I am disposed to think, larger. The proportion of adult males was decidedly greater than heretofore. But I was painfully sensible of the weakness of my efforts to expound to them the word of the living God. Oh for the tongue of the learned, in a spiritual as well as intellectual sense, to be able to speak a word in season to these precious souls! I can only address them in a stammering way. Yet I do trust that all is not in vain. The good seed is sown, though it be in much weakness; and not watered by any means as it ought to be with the tears of affectionate interest.

Under date of April 13, Mr. Thomson says, "The children continue their attendance upon the instructions of Mrs. Thomson, not with great regularity, yet so as to inspire strong hopes that a decided change for the better has taken place."

19. A report has come from Simata that I have not fulfilled my engagement to come and teach the people of that village to read! This is a new token for good; and it will be highly gratifying to find them as impatient on the subject as such a message, however informal, seems to indicate. I have been detained from the execution of my purpose to visit them, by various circumstances, longer than I intended when I returned home, though I did not stipulate definitely as to the time when I would go back.

20. Our school to-day, and for several days past, has probably embraced nearly all the children of the village, and that after a number had been sent home by Mrs. Thomson, who told them that on account of her many other duties this morning, she could not attend to them. When they had finally attained their object, by returning in such a body that she could not think of dismissing them without a lesson, she asked who of them would come to-morrow. They replied by asking who would not.

*Visit to Simata.*

On the 22d of April Mr. Thomson went to Simata for the purpose of giving instruction to the inhabitants.

23. The children appear backward in coming to be taught. But the head man assures me that an individual who is gone to Karangan, has engaged, on his return to-morrow, to collect all the children together; and he has no doubt they will become more and more forward as long as I stay.

In the evening a large company assembled at worship, and were quite respectful and attentive. Not only were they not disposed to object and cavil, but they actually admitted what was to them the strangest truth upon the simplest explanation. As I read the hymn commencing,

If a person becomes rich,  
Do not pronounce him blessed,

all seemed struck with surprise, and the head man immediately asked, "How is that? If the rich man may not be called blessed, who may?" But a very brief illustration of the truth fully satisfied them; and it was truly gratifying to hear their various comments and reiterated and serious assent.

24. The man for whom we are waiting did not come till this afternoon. But he then was very prompt in calling together the children and youth for instruction; and we soon commenced operations, which went on, with little intermission, till it was time for evening worship, and again after worship till pretty late bed time!

25. Several of my scholars who were from Tinggalong and Lintang, returned home to-day. But they had nearly mastered the alphabet; and this, I trust, will be a stimulus to them, at some future and not distant day, to prosecute the work which they have thus begun.

A singular superstition of the Dyaks is mentioned by Mr. Thomson.

This evening the people inquired what our ideas are concerning the rainbow. In explanation I read them the account of it, as the instituted sign of the covenant made with Noah; and thus showed them that it is calculated to excite no other than grateful and pleasing emotions. Their own views,—as they informed me, and I have often been told before,—are as far from the truth as it is possible to imagine. They believe the rainbow to

be the reflection from the crest of a huge serpent king, of a race called *nabo*. He is doing penance in order to increase his strength for a conflict with the great sea serpent *naga*, whose abode is supposed to be in the centre of the ocean, where there is an immense whirlpool, denominated the navel of the sea. The rainbow is caused by his coming out of his den that he may try his strength and judge of his ability to overcome his antagonist. Whenever he shall consider himself as having gained merit enough to render him invincible, and secure his triumph, he is expected to make the onset. Of course this rencounter is apprehended at every successive exhibition of himself. Hence the terror which the appearance of the rainbow always inspires.

26. This morning I was pressed to say when I expect to return. I evaded a direct answer, inquiring how long they wished me to remain. All seemed to think the longer the better. I asked them whether they would assemble for worship on the Sabbath, in case I protracted my stay. "Most certainly," was the reply; "all will meet, old and young, women as well as men." On that condition I agreed to continue, at any rate till the first of next week, trying by all means to leave the impression that my stay, and equally my return after going away, depend chiefly on their conduct in this respect. By what they said to one another it was soon apparent that the conversation was operating favorably. They distinctly apologized for their want of attention to worship, and urged the children to be diligent in learning, lest I should quickly leave them. In the evening an unusually large number met, and pleased themselves by asking a multitude of questions on almost every subject.

Various reasons induced Mr. Thomson to return to Karangan.

30. I started for home at about seven o'clock this morning. In reviewing the progress and the result of this experiment, I feel deeply that there is great encouragement to labor for these people; and I cannot but believe that the Lord is preparing a way for us among them. I often feel a strong confidence too that he is about to perform wonders in their behalf.

What I have been enabled to do at present is, indeed, insignificant in itself. Yet who can tell how close a connection it may have with their ultimate improvement and salvation. A half dozen or

more persons have mastered the alphabet; a few begin to spell monosyllables; and all, I think, are evidently favorable to the enterprise. Thus, it may be, a foundation has been laid for indefinite advancement. But what is more immediately important, I have enjoyed some of the best opportunities of preaching the gospel, and that under circumstances calculated to make it impressive. I trust they have not been lost.

### *A Festival—Prevailing Sins.*

May 1. To-day there is a great festival at Angaku, on occasion of boring the ears of several of their little girls! Having been invited, we all went this afternoon to see some of the proceedings. The chief entertainment seemed to be a rude sort of masquerade. But the spice of the whole was probably a miserable species of intoxicating drink, which they have learned to manufacture and drink profusely on all such occasions. Many were already under its influence, it being painfully visible in their features as well as their actions. For the first time I saw their sacred jar. It was large, holding, probably, half a barrel, and appeared to be in good condition. They were busy in the preparation of their offerings, &c., when we left; so that we did not witness any of the religious ceremonies. Indeed these will probably not be celebrated before midnight. The sacred doings of the heathen love darkness.

Under date of May 16, 17, 18, Mr. Thomson says, "The heathen feasts of the people seem again to be occupying all their attention. The worst feature of it is, that it beguiles the children of their opportunity of study."

26. (Sabbath.) We were again favored with a pretty large, and apparently interested, audience. Our room was quite as full as it could be with any degree of comfort; I think there were not less than fifty persons present, though probably half of them were children and youth. I continued my exposition of the Sermon on the Mount; the subject being adultery and divorce. These topics come home with peculiar point to their comprehension, as we constantly find more and more reason to believe that the former, and indeed all kinds of uncleanness, are fearfully common; and the latter, we know, is treated with lamentable unconcern and lightness. Only a few days ago I was told of a case of

divorce; and I found, as I had often done before, that it is considered a mere trifle, and a Dyak may literally put away his wife for every cause, the slightest dislike being held a sufficient reason. All he has to do is to give her a little more than half a dollar, and send her away.

In the course of my remarks one man said, "This subject is too heavy; the people cannot take it up." How much like the disciples, "This is a hard saying, who can hear it?" The same person inquired whether it is right to have a plurality of wives. I answered, "No;" referring to the history of the creation in confirmation of my reply. "How is it then," said he, "that the Malays, and even our rajas, do this?" This was a delicate question, and I could only respond, "The conduct of kings and great men can never make right what God has decided to be wrong."

The journal is continued to June 26. The foregoing extracts, however, will enable the reader to form a general idea of the prospects of our brethren, in that distant and benighted land.

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LETTER FROM MR. THOMSON, DECEMBER 31, 1844.

### *Death of Mrs. Thomson.*

THE last number of the Herald contained a brief extract from a letter of Mr. Youngblood, announcing the death of Mrs. Thomson. A letter has also been received from the afflicted husband, from which the details of this saddening event may be gathered.

In my last letter, if I mistake not, I gave a somewhat particular account of the failure of Mrs. Thomson's health, and even made an allusion to the fatal symptoms which appeared on the very day the letter was dispatched. By the application, however, of a very simple remedy, (pulverized charcoal, made of burnt cork,) the disease was arrested for the time; and, to the astonishment of us all, she soon arose from what we had supposed would prove the bed of death, and began again to move in her accustomed sphere. It was not long, however, before the same malady again attacked her and prostrated her system; and being utterly ignorant of any hazard, (such is the consequence of our want of medical advice,) and knowing of nothing else to which to resort, the same prescription was follow-

ed, and with the same success, so far as the immediate cause of alarm was concerned. But almost immediately her feet began to swell; and, as we now suppose, —though at the time we did not at all suspect it,—symptoms of a dropsical affection made their appearance. She was thus crippled as well as enfeebled. Still, with scarcely a word of complaint, she continued, with all possible spirit and animation, to attend her domestic duties, and to embrace every opportunity that offered to instruct and admonish the perishing heathen around. At length, however, she was constrained by a sense of duty to go to Pontianak and seek for help from the government physician. With singular devotion to the cause of Christ, she resolved to go alone, having the children with her, unwilling that either I, or any one capable of laboring for the salvation of souls, should be taken away from our work on her account. Little did she think how brief the interruption would be; or how destitute she would find herself of even a single individual to cheer her in her last struggle! And little did we realize that that struggle was so near, or for a moment apprehend that it might occur before she could reach the place of her destination, and enjoy the soothing attentions of Christian friendship.

For at least a week previous to her departure from Karangan, she appeared to enjoy rather better health and spirits than she had done for a long time previous, buoyed up, perhaps, by the flattering prospect she held out to herself of an early restoration and a speedy return to the field of her labors. The morning of the day on which she set out, (Monday, December 2,) she was particularly active, and superintended all the arrangements for her journey. I accompanied her some distance down the Karangan, to see the *bidar* through the principal obstructions of the way. She was remarkably cheerful, ate a hearty meal, and expressed great satisfaction in feeling so free to go alone; a thing, which as she observed, she could not have thought of with composure a year ago. But this appears now to have been the last effort of exhausted nature to brace itself against the ravages of disease.

The women who accompanied her, say that she lay down immediately after I left her, and did not attempt to sit up again all the way to Pontianak. About half way down the river, she penned a short note to send to me by a boat which passed them on Tuesday afternoon, in

which she said nothing of her complaint, but that she had become weaker. This she wrote in a reclining posture. Shortly after, they tell us, she noticed that her breathing was short and difficult, but said nothing farther as to being either worse or better. On Wednesday evening, when about ten miles distant from Pontianak, she asked the name of the place, and was answered; the same thing occurred again about five miles from Pontianak. At the last place she requested a sponge with water, with which she repeatedly wiped her face. This is the last time she is known to have spoken; though one of the women says that she tried repeatedly to arouse her, and even woke up the children to arrest her attention. She probably soon after became speechless, and when the *bidar* reached Pontianak, about three o'clock on Thursday morning, Mr. Youngblood found her apparently insensible. The physician was immediately called, but every effort to revive her proved abortive. At half past six in the morning she sweetly breathed her last, and her weary spirit went, we cannot doubt, to rest in the bosom of that Savior in whom she believed.

Mrs. Thomson was born in Bern, Switzerland, May 20, 1812. She spent a number of years as a teacher in a private family at Strasburg; and it was at this place that she became hopefully pious in 1835. Receiving an appointment from "the Society for the Promotion of Female Education in the East," established at Geneva, she left her native land, April 7, 1839, embarked from Portsmouth, England, July 30, and arrived at Batavia, November 19. From the time of her arrival to her marriage, December 9, 1840, she was engaged in teaching. Since the latter event her history has been identified with that of her husband.

My house is again desolate, and my children are motherless. But it is the Lord; and I know that his judgments are right, and that he in faithfulness has afflicted me. He seems to be contending with me, and I trust he will never remit his parental discipline, until he has my whole heart. Within fifteen months this same messenger has three several times selected a victim from my small household, and it is still doubtful whether his work is done. A fearful uncertainty is hanging over the prospects of my only and darling son. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!"



## Sioux.

LETTER FROM MR. S. W. POND, MARCH  
18, 1845.

*Labors at St. Peter's.*

MR. POND is stationed at St. Peter's. The attendance upon the services of the Sabbath, it will be seen, is not particularly encouraging. The religious instruction communicated to the Sioux, is generally given at their lodges.

We have worship in Sioux regularly on the Sabbath, which is always attended by some of the Indians; though, as I have before informed you, the men seldom come expressly to attend meeting. I do not think that they generally manifest as much unwillingness to hear religious conversation as unconverted people in New England usually do; and we have many opportunities of testifying to them the gospel of the grace of God. I do not know the average number of those who have attended our services during the past winter. We have frequently had about ten, and not often more than that number, besides our own family. This is certainly a small congregation; but we are glad that any will come. Some who have usually been the most regular in their attendance, have been absent during the winter.

The opposition to our school which prevailed a year ago, seems to have nearly ceased. Some of the most influential men belonging to this band are decidedly in favor of having their children instructed, and very few appear to be opposed to it. Our school has been smaller this winter than it was last, there having been but about twelve regular scholars. Most of the children who have been here have attended school; but we have had less cold weather during the past winter than I have ever known before; and in consequence of this the Indians have been absent on hunting expeditions more than usual. Our scholars had forgotten less of what we taught them a year ago than we feared they would.

I mentioned to you, last summer, that Col. Bruce, the Indian agent, Mr. Sibley, and others, were using their influence to check intemperance among the Sioux; and I am happy to say that their efforts have been attended with considerable success. Capt. Backus, who is now in command of the garrison at Fort Snelling, has also exerted his authority and

influence to prevent ardent spirits from being carried into the Sioux country; and he, with the agent and others, has lately persuaded the Sioux in this neighborhood to enter into an agreement to exclude all intoxicating liquors. It is not likely that they will do all that they have agreed to perform; but at present very little whiskey is carried above the mouth of the St. Peter's. The traffic in this article among the Sioux is carried on by men located on the east side of the Mississippi. The regular fur-traders are not engaged in it, and the most influential among them are opposed to it.

In some of my letters to you I have complained, not without reason, of the bad influence exerted over the Indians by many white men in this country; the principal men engaged in the fur trade, however, the Indian agent, and the officers of the garrison, have ever appeared friendly to us and to our work; and to some of them we are under many obligations. The officers of the army, and the Indian agent, have always been ready to protect, to the extent of their power, the persons and property of missionaries, and to give good counsel and wholesome advice to the Indians.

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LETTER FROM DOCT. WILLIAMSON,  
APRIL 30, 1845.

*Hinderances to Missionary Labor.*

IN the following letter Doct. Williamson has described some of the embarrassments of a missionary to the Indians. Those who read his remarks, will probably be surprised that so much time is consumed "in doing what appears to amount to nothing," as he says, "when it is done." And yet there seems to be no relief from this state of things at present; and the missionary must derive his principal consolation from the belief that he is obeying, even in such humble offices, the command of his Savior. To know, however, that his brethren in Christ remember him and pray for him, will add much to his comfort and inward peace, and, consequently, enhance his efficiency and usefulness.

Many may suppose that missionaries to the heathen, supported by the churches at home, and laboring where they cannot lay up anything for their children or for themselves, should be, of all men, the most exempt from secular cares. It may be so with those in Hindostan, Siam and China; but it is not so with us. The circumstances in which we are placed,

seem to tend more strongly to secularize the mind, than did laboring in a secular calling in the places of our former residence.

It must be next to impossible for any person who has always dwelt in a city or village of New England, to realize the inconveniences arising from being two hundred miles from a store, or a mechanic's shop of any kind. If our houses, clothes, furniture or tools need repairing, we must do it ourselves; and we must often lose more time in our work, in consequence of lacking some article of little value, than it would take to go to a store and buy it, and then earn the money to pay for it, if we were living in a civilized land.

As we cannot know, for the most part, where to buy a pound of nails, salt, candles, meat, sugar or flour, or a penknife, plate, cup, paper of pins or needles, or skein of thread, within a week's travel of our station; and as not more than two, or at most three, opportunities ordinarily occur in the course of a year for sending to a place where they can be obtained; we find it necessary to spend so much time in procuring certain articles here, taking care of them, and looking them up when needed, that it is questionable whether it is better to have, or to be without, many things which most persons in the States deem essential to their comfort.

The demands made upon the time of the missionary by the Indians, are a very serious hindrance in the prosecution of his appropriate work.

But what tends most to secularize us, and consumes most of our time, is the doing of a thousand little things, all of which are necessary to convince the Indians that we speak the truth, when we tell them that we have come here to do them good. Only a few of them have learned to value our labors; and even these cannot readily believe that we love them, and are seeking to do them good, if we refuse to confer a favor which would cost only five or ten minutes of our time. We have not had the means of giving large presents, such as the traders have been in the habit of giving; and if we had, the difficulty would still exist, unless we gave small ones too. Besides attending to the sick and giving out medicine, which probably requires, on an average,—Sabbaths excepted,—one hour a day the year round, we must have something else to give. One wants a little salt, and even the trader has none. Another wants a turnip; another

a few potatoes. Some of the applicants are unwell; and others are old and have no teeth, and so cannot eat the food which they have. One wants a needle; another a little thread; and another some rags to patch a worn out garment. One woman comes with her arms or legs bare, and asks for some old garment to make a short-gown or leggins. Another brings a child, naked as it was born, and, pointing to one of our children, asks if it has not two garments; and then requests that the old one be given to cover her child, expressing a fear that it will freeze to death. Having no dwellings of their own in which they can store anything, they feel that their property is safer in our houses than in their tents; and so they wish us to keep whatever they are not to use immediately, especially when about to go off on a hunt, which most of them do, two or three times a year. Others come to borrow tools, or to get their axes ground, or to have handles put in them, or to inquire about the articles which we have laid away for them, &c., &c. To attend to all such applicants would leave us little or no time for anything else. To make a rule of rejecting or neglecting them, tends to harden our own hearts, while it gives them too much reason to say that we are not seeking to do them good.

These are some of the things which tend to secularize our minds, and to consume our time in doing what appears to amount to nothing when it is done. Still, all this is useful in making us more familiar with the people and their language; and it is necessary in order that we may remove prejudices and obtain an opportunity of telling the good news of salvation, and convince the people that we speak the truth.

#### *Absence of the Spirit—A Death.*

We see, however, less evidence that the truth is taking hold of the people of late, than formerly. And yet it encounters less opposition, and our increasing knowledge of the language enables us to communicate more of it, and to do it more distinctly than we once did; and we are not conscious to ourselves of less zeal and diligence in making it known than heretofore. Our native members also, though less persecuted, seem more tempted than in years past. It is manifest that the Holy Spirit is operating less powerfully among this people than he did in the earlier years of our residence here; and we know not why it should be

so, unless it is because those who support us, pray less for us and the people for whom we are laboring. We do not certainly know that this is the case; but we think it probable, not only because we do not feel the benefit of their prayers as we think we once did, but because we know that many who once prayed for us have gone home to their rest. Slow, indeed, must be the progress of the great work of evangelizing the world, without more powerful out-pourings of the Spirit of God than have been hitherto granted.

Doct. Williamson mentions the death of a female member of the church, and he also copies from his diary a brief obituary notice of the deceased.

In the latter part of the summer, she accompanied her husband to the neighborhood of Fort Snelling. Shortly after she started on her return, she was attacked by the measles, which brought her low; this was succeeded by consumption. She was far gone when she arrived here. She died early in January.

She had been a communicant in our church since February, 1841. She was young at the time of her reception, and naturally very giddy, and much disposed to please those with whom she associated, which led her into some improprieties. When able to attend public worship, she was rarely absent; and being apt to learn, she had acquired more religious knowledge than most of our members. She had learned to read well, chiefly within the last year. She was remarkably affectionate to her husband, cheerful and smart to labor, and at all times professed to trust in the Savior alone. When I inquired of her respecting the grounds of her hope, a little more than a month since, she replied, "My conduct is in nothing good. In Jesus, the Son of God, alone I trust." I visited her frequently, at her request, to read the Scriptures to her, and pray with her; but owing to her great weakness and distressing cough, ever since she returned from below, I did not find her able to converse much. We have not had such clear evidence of her piety, either while she was in health, or during her last sickness, as we sometimes have, and as we always wish to have; but we know of no good reason to doubt the sincerity of her profession.

I may say, in conclusion, that I think the people about us never had more friendship for us, or confidence in us, than they have at the present time.

### Recent Intelligence.

SYRIA.—The latest intelligence from Syria is of the most painful character. Lebanon is once more involved in the horrors of war. For some time past, the old disputes between the Druzes and the Maronites have been tending toward a renewal of hostilities. Murders became more and more frequent; these were succeeded by partial skirmishes; and finally an open and general rupture took place about the first of May. For this result the Maronites, it is presumed, are to be held responsible.

Our brethren of the mission have thus far escaped without injury. Those of them, however, who reside at Abeih, were compelled to be spectators of a scene which was very trying to their feelings. It was on the 9th of May that the long dreaded onset was made. The Druzes had the advantage from the first. Within a quarter of an hour, many houses of the Maronites were on fire; and soon their owners were all driven into the palace of the Emir. By mid-day a large number of Druzes had assembled from other villages, headed by their various Sheikhs, &c. The missionaries were treated with great respect; indeed they had no apprehensions for their own safety from the beginning.

In the afternoon the Sheikhs requested Mr. Thomson to bear a flag of truce to those who were shut up in the palace of the Emir, offering to guaranty a safe passage to Beirût or Sidon, in case the Maronites would surrender. With great difficulty a temporary suspension of hostilities was obtained. While Mr. Thomson was at the palace, an officer arrived from the Pasha, with orders to the people to desist. Hearing of the parley, he repaired to the palace; and to him Mr. Thomson committed the management of the truce. There was no more fighting; and early the next morning the Maronites surrendered, on condition of being safely conducted to Beirût or Sidon, guarded by Turkish soldiers. The Sheikhs did what they could to prevent the further effusion of blood; but so exasperated were the minds of their followers, that it was found impossible to afford adequate protection to the enemy. At length, however, the Druzes departed to renew the contest in other places; and the Maronites of Abeih, who still survived, were escorted to a place of safety.

By the latest advices the war was rolling to the north, toward the proper country of the Maronites. As late as May 18, the mountain was shrouded in the smoke of its burning villages; and during the following night it was illuminated by their unextinguished fires. The issue of the contest it would be premature to predict. One thing, however, judging from the past, we may anticipate with cheerful confidence. God will undoubt-

edly overrule this event for the furtherance of the gospel of his Son. Indeed certain embarrassments have been apprehended by the mission, in the prosecution of their work, which will probably occasion no further solicitude.

The friends of missions will be glad to learn that their brethren, through all these scenes of trial, have been looked to, not in vain, for sympathy and relief. Mr. Calhoun was at Bhamdún at the commencement of the war; and as he was in the habit of walking out daily, unprotected, the villagers frequently availed themselves of this opportunity to visit a neighboring summit, where they feared to go without his presence. And when he removed to Beirút, several mule loads of silk, carpets, &c., belonging to the natives, followed in his train, although he had no guard or protector. Some of the worst enemies of the mission at Abeih are indebted to our brethren at that station for the preservation of their lives. The services of Doct. Van Dyke were in constant requisition among the wounded and the dying. And when the Sabbath (May 11) came, "the mission families were baking bread for a famishing crowd of five hundred and seventy-five men, women and children, who had not a morsel to eat."

**SMYRNA.**—Mr. and Mrs. Everett and Miss Lovell arrived at Smyrna April 18, having embarked from Boston, February 25. Miss Lovell proceeded to Constantinople to take charge of the seminary for Armenian females. Mr. and Mrs. Everett will remain at Smyrna.

**ERZERROOM.**—In a letter, dated May 17, Mr. Peabody states that the Armenian bishop of that place still persists in his tyrannical and persecuting policy, inflicting the bastinado upon the friends of the missionaries, seizing books, &c.

**AHMEDNUGGUR.**—Mr. Ballantine writes, under date of April 29, as follows: "The state of things is interesting at both of our stations. True, we have had one or two sad falls among those connected with us; and one young man and a young woman have been expelled from the church. Still, when we look around and see the interest manifested in the truth by many of the natives, we feel that God has not left us without some tokens of his presence. We wait for his blessing."

**MADURA.**—Mr. Tracy, writing from Terumungalum, February 16, says, "The blessing of God has hitherto, we believe, attended our labors in the seminary. Nearly one half of the pupils are professors of religion, including the whole of the first class." Mr. Tracy regards this fact as particularly animating, when viewed in connection with the state of the people in that region. "On every side," he says, "we find a movement toward Christianity. Individuals, families,

and whole villages are looking to us for instruction; some with pure, others doubtless with improper, and more with mixed motives. Still, however, they come, renouncing heathenism—pagan and Roman—and placing themselves under the influence of the gospel."

Mr. Lawrence writes from Dindigul, April 3, "Our recent communion was one of much interest. Three persons were admitted to the church. So great a number of communicants has never before, probably, received the emblems of a Savior's dying love in Dindigul."

**SANDWICH ISLANDS.**—Mr. Dibble died at Lahainaluna, January 22. His health had been gradually failing for some time. His end was peaceful and happy.

Mr. Baldwin, under date of December 10, mentions an addition of fifty-five persons to the church at Lahaina. "From one hundred to one hundred and fifty more may be considered as candidates for admission the present year."

Mr. Whitney, who is stationed at Waimea, Kauai, says, December 5, "Just now we have more than usual attention to the subject of religion at our station. Our meetings are crowded, and many seem to be anxious for the salvation of their souls. As the attention has but recently commenced, I cannot speak definitely in regard to it."

**OREGON INDIANS.**—Doct. Whitman, in a letter dated July 22, says, "June 20 to 23 was spent by Mr. Spaulding and myself in examining candidates for admission to the church. Ten were considered as entitled to be received; and a number more, for various reasons, were put off for the present. It was an occasion of much interest; and Joseph, one of the two oldest members, showed much discretion and Christian zeal."

Mr. Eells, writing from Tshinakain, October 11, states that Romish priests are multiplying on every side of him.

### ~~~~~ Rome Proceedings.

#### MISSIONARY CONVENTION AT MONTPELIER, VERMONT.

A CONVENTION of the friends of missions was held at Montpelier, Vermont, in the church of the Rev. Mr. Gridley, on the 4th and 5th of June. It was attended by a number of laymen from the churches of that vicinity, and by about twenty clergymen. General E. P. Walton of Montpelier was appointed Chairman, and the Rev. I. R. Worcester, Secretary. Dr. Anderson, the Rev. Levi Spaulding, and the Rev. William Clarke were present as a deputation from the Board.

The following subjects were presented at an early stage of the meeting as among the points claiming attention.



1. Whether the object of foreign missions is not to be gathered wholly from the commission given by Jesus Christ to his disciples, and from the recorded acts of the Apostles.

2. Whether this object is not a purely spiritual one; namely, to convert and save men by publishing salvation to them through the cross of Christ.

3. Whether the true economy, practicability and power of the enterprise do not lie in the perfect simplicity and spirituality of its object; and whether these will not be impaired in proportion as other things, less spiritual, are connected with the enterprise as prominent objects of interest and pursuit.

4. Whether, in view of the commission given by Christ to his disciples, missionaries and their native churches can, in any way and for any reason, be lawfully required to withhold the ordinances of baptism and the Lord's Supper from converted pagans, after having received what is, to them, satisfactory evidence of faith and repentance; and whether the missionaries on the ground and their native churches are not the exclusive judges as to the sufficiency of the evidence.

5. Whether foreign and home missions are not intimately and inseparably connected together, so that an enlightened interest in one necessarily involves a deep and growing interest in both.

6. Whether the tangible results of money and labor, expended for the conversion of the heathen world, are not as great, in proportion to the means employed, as can be found in any other department of Christian enterprise.

7. Whether God is not now making the duty of praying, giving and laboring for the speedy conversion of the world so plain, that individual Christians can no longer neglect these things with safety to their souls.

8. Whether it is not as really a part of Christian duty to publish the fact of Christ's death abroad to the world, as it is to commemorate it at his table; and whether it be not as really incumbent on pastors to see to the performance of the one duty by their people, as to the performance of the other.

9. Whether Christians cannot be led to a more entire consecration of themselves to the work; and whether something more cannot be done, than is done, towards systematic efforts for inducing all who have heard the gospel to aid in its universal diffusion.

The time was occupied with devotional exercises, statements, answers to inquiries put to members of the deputation, and addresses; and on the second day a series of resolutions was proposed, discussed and adopted.

#### MISSIONARY CONVENTIONS IN SOUTHERN NEW YORK.

A series of missionary conventions has recently been held in Southern New York. The first in the series met at Cooperstown, June 20, and continued in session through the following day. D. H. Little, Esq., was chosen President, and Rev. Mr. Allen, Secretary. Rev. Messrs. Campbell and Blodgett, Messrs. Rathbun, North and Hollister, with Dr. Armstrong, were appointed a

Business Committee. Dr. Armstrong, Doct. Scudder and Rev. Mr. Hutchings were present as a deputation of the Board. The meeting was attended by fifteen ministers and by friends of missions from as many churches.

Another convention was held at Oxford, June 24 and 25. Amos A. Franklin, Esq., was chosen President, Benjamin Chapman, J. T. Gilbert, and G. D. Philips, Esqs., Vice Presidents, and Rev. Mr. Tuttle, Secretary. The Business Committee consisted of Rev. Messrs. F. E. Cannon, A. Burtis and J. B. Hoyt, and Mr. Beebe. Dr. Armstrong, Doct. Scudder, Rev. J. P. Thompson of New York, and Rev. F. E. Cannon were present as delegates of the Board. Twenty ministers were in attendance, and seventeen or eighteen churches were represented.

A similar meeting was held at Binghamton, June 27 and 28. Elias Hawley, Esq., was chosen President, Messrs. Platt, Collier and Seymour, Vice Presidents, and Rev. Messrs. Gilbert and Gaylord, Secretaries. Dr. Armstrong, Doct. Scudder, Dr. Wisner of Ithaca, Rev. J. P. Thompson of New York, and Rev. F. E. Cannon, attended as a deputation of the Board. Twenty-one ministers were present, including several from Pennsylvania.

The last meeting of the series was held at Elmira, July 1 and 2. Simeon Benjamin, Esq., was chosen President, and Rev. C. C. Carr, Secretary. The Business Committee consisted of Rev. Messrs. Cannon, Ford and Huggins. The delegates from the Board were Dr. Armstrong, Doct. Scudder, Dr. Wisner of Ithaca, and Rev. F. E. Cannon. Thirty-four ministers were in attendance; also a large number of the friends of missions from neighboring churches. Some families came sixty or seventy miles. At the close of the meeting, Rev. Messrs. Fowler of Elmira, Huggins of Havanna, and Pratt of Painted Post, were appointed a corresponding Committee to carry into effect the views of the convention.

"The whole series of meetings," says Dr. Armstrong, "seemed to be attended by the presence and blessing of the great Master and Leader of the missionary enterprise. It promises very happy results in elevating the tone of piety and the standard of benevolent effort in the churches. I shall be disappointed if these results are not permanent." Resolutions were adopted at all the meetings, setting forth, distinctly and strongly, the duty of Christians in respect to the conversion of their beighted and perishing fellow-men.

#### ANNIVERSARIES OF AUXILIARIES.

##### MASSACHUSETTS.

The Norfolk County Auxiliary held its annual meeting at Medfield, June 10. In the absence of

the President, Dr. Ide took the chair. Prayer was offered by the Rev. Mr. James of Wrentham; after which the Treasurer, Rev. Mr. Harding of East Medway, submitted his report. From this document it appeared that the receipts of the past year exceeded those of the previous year by about seven hundred dollars. The meeting was addressed by Rev. Mr. Walker, of the West Africa mission, and by Rev. Mr. Treat, who were present as a deputation from the Board. Mr. Timothy Walker, who has recently been at the Sandwich Islands, bore his testimony to the success of the efforts made by the missionaries in that interesting field of labor.

The Palestine Auxiliary held its annual meeting, June 18, at the meeting house of the Rev. Mr. Perkins, Weymouth Landing. Besides the usual devotional exercises, and the reading of the Treasurer's report, a sermon was preached by Rev. D. Powers, of South Abington; and addresses were delivered by Rev. Mr. Walker, of the West Africa mission, and Rev. David Greene, one of the Secretaries of the Board.

## RHODE ISLAND.

The Rhode Island Missionary Society held its annual meeting at Slatersville, June 11, during the session of the Rhode Island Consociation. Rev. Orrin Fowler of Fall River, the President of the Society, took the chair, and prayer was offered by Dr. Neil of Germantown, Pennsylvania, Rev. Mr. Leavitt of Providence, the Secretary, presented the annual report, which showed that the receipts of the society had advanced about nine hundred dollars during the past year. Addresses were made by Rev. Mr. Walker, of the West Africa mission, and Rev. Mr. Treat, who were present as a deputation from the Board.

## DONATIONS,

## RECEIVED IN JUNE.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh. fr. South Dutch ch. a lady, 24;)	575 01
<i>Addison Co. Ft. Aux. So. A. Wilcox, Tr.</i>	
Middlebury, Prof. Twining,	90 00
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
Centreville, Cong. ch. and so.	90 00
E. Falmouth, do.	14 00
Truro, 1st cong. so.	4 75—38 75
<i>Boston, Ms. S. A. Danforth, Agent,</i>	
(Of wh. fr. a friend, 50; Fem. Jews so. of Boston and vic. for sup. of Mr. Schauffer, 34, 21; Mrs. Cunningham for <i>Augusta Kehoe</i> , Ceylon, 20; M. E. and S. E. Hobart, for chil. in Tamil schs. 80c.)	829 02
<i>Caledonia Co. Ft. Conf. of Chs., E. Jewett, Tr.</i>	
Barnet, Cong. ch.	4 34
Kirby, Rev. L. Woods,	10 00
Peacham, Cong. ch. and so.	90 00
<i>St. Johnsbury, 2d cong. ch. and so.</i>	
m. c. 51, 59; E. and T. Fairbanks & Co. wh. cons. WILLIAM GRAVES of Portland, Me. an H. M. 100; L. Clark, 90;	171 59—205 93

<i>Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.</i>	
Carroll, Cong. ch.	7 09
Jamestown, 1st pres. ch.	2 98
Pine Grove, Pa. Cong. ch.	15 00
	25 00
Disc. on dft.	25—34 75
<i>Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Hinsdale, m. c.	41 69
Jaffrey, Mrs. E. Parker,	10 00
Keene, Gent. 46; m. c. 59;	105 00
Marlboro', m. c.	21 90
Rindge, Young men's benev. so.	26 44
Roxbury, Charity box,	5 88
Sullivan, m. c.	12 87
Swanzey, m. c.	22 03
Troy, m. c.	8 69
Westmoreland, J. Sawyer,	10 00
	264 50
Ded. exps. of aux. so.	25—284 25
<i>Chittenden Co. Ft. Aux. So. M. A. Seymour, Tr.</i>	
Burlington, m. c.	5 25
Williston, m. c.	6 75—12 00
<i>Columbia &amp; Vic. Tenn. Rev. W. Potter, Agent.</i>	
Columbia, Pres. ch. and cong.	147 00
Fayetteville, Pres. ch. m. c. 31, 25;	
Mrs. McE. 1;	39 25
Indian Creek, Pres. ch. and cong.	16 11
Murfreesboro', J. Wade, for Sand. Isl. miss.	5 00
Richland, Elk Ridge and Cornersville miss. so.	62 44
Rock Creek, Miss. so.	17 18
Swan Creek, Pres. ch. and cong.	8 64
	288 62
Ded. disc.	4 09—284 53
<i>Cumberland Co. Ms. Aux. So. D. Evans, Tr.</i>	
Baldwin, Indiv. 5, 75; Rev. Mr. Emerson, 5;	10 75
Cornish, Mrs. J. Lincoln,	2 00
Falmouth, 1st par.	8 00
Gray, Cong. ch.	5 20
N. Yarmouth, 1st. par. 25; 2d par. gent. 10, 85; la. 28; m. c. 8, 39; ann. contrib. 8, 81; Rev. C. Hobart, 10; youth and chil. 2, 89;	93 94
Portland, Miss. asso. 48; 2d ch. m. c. 59, 56; 3d ch. m. c. 25;	132 56
Pownal, Cong. ch.	34 70
Sebago, Indiv.	9 00—289 15
<i>Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Mr. Withington's so.	83 61
Rowley, Mr. Pike's so.	76 00
West Newbury, 1st. par. juv. miss. so. for Joseph Bailey, Ceylon, 20;	
Mr. Edgell's so. 4, 44;	24 44—181 06
<i>Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Rockport, Mr. Gale's so. to cons.	
Mrs. Lucy C. Whipple an H. M.	150 00
<i>Franklin Co. Ms. Conf. of Chs. Rev. I. Rogers, Tr.</i>	
Farmington, m. c. 2; Rev. I. R. 5;	7 00
Weld, m. c.	1 52—8 52
<i>Franklin Co. Ms. Aux. So. L. Merriam, Tr.</i>	
An indiv.	15 00
Charlemont, 1st cong. ch. 7, 25; la. 9, 36;	16 61
Greenfield, 2d cong. so.	27 44
Leverett, 1st cong. so.	9 38
Sunderland, 1st do. wh. cons. ELIJAH ROWE an H. M.	106 25
West Hawley, Cong. so.	10 00—184 68
<i>Geneva &amp; Vic. N. Y. C. A. Cook, Agent.</i>	
Hunts Hollow, by L. Hamilton,	6 00
Penn. Yann, Pres. ch. (of wh. for Margaret Lock, Ceylon, 25;) 35, 88;	
E. B. Jones wh. and prev. dona. cons him an H. M. 50;	85 88—91 88
<i>Grafton Co. N. H. Aux. So. W. Green, Tr.</i>	
Dalton, m. c. 1, 45; Rev. J. Wood, 3; 4 45	
Groton, D. Cummings,	5 00
Hanover, Ch. at Dartmouth college, m. c.	183 00
Plymouth, m. c.	18 31—210 76
<i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Amherst, JOHN LELAND wh. cons. him an H. M.	1,000 00
Northampton, Stoddard & Lathrop, prof. on Herald agency, 1845,	27 00

Williamsburgh, Cong. s. s. for ed. of a bea. youth at Madura,	25 00-1,053 00	West Medway, Dr. Ide's so.	52 34
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.		Wrentham, Mr. James's so.	50 00-1,442 93
Collinsville, Coll. 32, 33; m. c. 20;	53 33	Oneida Co. N. Y. Aux. So. J. Dana, Tr.	
East Windsor, 2d so.	32 80	Clinton, Cong. so. 201, 10; ded.	
Hartford, 2d so. m. c. 7, 92; N. so. m. c. 13, 67;	20 99	worthless note, 5;	196 10
Hartland, m. c.	10 00	Utica, 1st pres. ch.	4 10-200 20
West Avon, Gent.	1 25-117 37	Orange Co. Vt. Aux. So. J. Steele, Tr.	
Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.		Brookfield, Cong. ch.	3 26
Glastenbury, Eastbury so. m. c.	18 00	Chelsea, do.	50 00
Kensington, m. c. 3, 68; la. 24;	27 00	Stratford, do. m. c.	15 00
Middletown, 1st so. gent and la.	11 00-56 68	Williamstown, do. m. c.	7 64
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.		A friend,	88 00-163 90
Nashua, Edmund Parker,	150 00	Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.	
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.		Cherry Valley, 1st pres. ch. 55, 66;	
Alna, Cong. so. m. c.	25 00	m. c. 19, 85; D. H. Little wh. cons.	
Bath, WILLIAM M. ROGERS wh. and prev. dona. cons. him an H. M.	50 00-75 00	FRANCIS W. LITTLE an H. M. 100;	175 51
Lowell & Vic. M. W. Davidson, Tr.		Palatine Miss. So. Ms. E. Alden, Tr.	
Lowell, Appleton-st. ch. wh. cons.		Abington, 1st. par. gent. 54, 35; la.	
SAMUEL B. SIMMONS an H. M.		42; m. c. 19, 35; 2d par. m. c. 6;	
Miss S. V. Hosmer wh. cons.		E. Whitman, 40; S. Vining, 11;	
Mrs. MARY P. CONANT of Jaffrey,		D. T. S.; la. 50c.; E. par. gent.	
N. H. an H. M. 100;	200 00	28, 36; la. 20, 36; m. c. 14, 08; N.	
Norrimack Co. N. H. Aux. So. G. Hutchins, Tr.		par. m. c. 4, 50; a lady, 8;	253 40
Concord, Rev. W. Clark and fam.	50 00	Braintree and Weymouth, Un. so.	
Dunbarton, Cong. so. 93, 84; m. c.	38 68	gent. 25, 42; la. 27, 19;	52 54
5, 69; s. s. chil. 9, 15;	38 68	Bridgewater, Trin. so. m. c. 25; in-	
Northfield and Sanbornton Bridge,		div. 1, 52;	26 52
Cong. ch.	24 42	Cohasset, 2d ch. and so. 40; D. S.	
Warner, Cong. ch. and so. 6, 23; I.		Sutton, 10; wh. cons. Rev. DANIEL	
E. Hoyt, 50;	56 23-169 33	H. BARCOCK an H. M.	50 00
Middlesex Co. South, Ms. Conf. of Cha. Rev.		E. and W. Bridgewater, m. c.	15 81
G. E. Day, Tr.		North Bridgewater, 1st par. gent.	
Marlboro' m. c.	20 00	and la. 93, 69; S. par. gent. and la.	145 69
Southboro', Mr. Rawson's so.	6 76-26 76	50;	
Adams Basin, Pres. ch.	8 00	Randolph, 1st par. gent. 71, 87; la.	
Rochester, Brick pres. ch. s. s. for Samuel W. Lee and Lucy Ann Dinoll, Ceylon, 35; for Frances M. Berchard, do. 20; Mrs. Sarah Roy, 30;	85 00-93 00	31, 74; E. par. gent. 70, 73; la.	
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.		85, 70; m. c. 44, 36; juv. so. for sup.	
New Haven, 1st ch. and so. 200;		of Miss Farrar, 8, 80;	313 20-857 16
union so. m. c. 46, 85; Church-st.		Penobscot Co. Me. Aux. So. E. F. Duren, Tr.	
do. 8, 75; Yale coll. do. 15, 33; 3d		Bangor, 1st par. s. s. wh. and prev.	
ch. do. 8, 50; Mrs. A. H. W. 1;	280 33	dona. cons. Rev. NATHAN DOLE of	
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.		Brewer, and Rev. E. G. PARSONS,	
Madison, Gent.	56 58	of Freeport, H. M. 95, 17; Ham-	
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.		mond-st. cong. ch. 36, 87;	62 04
(Of wh. fr. the Scudder miss. so. of Carmine-st. ch. for Rev. H. M. Scudder, 24; E. M. M. and B. Hart of Allen-st. pres. ch. s. s. for chil. in Mrs. Paris's sch. Sandw. Isl. 7, 50; R. Hunt, Brooklyn, for Ralph Hunt, Ceylon, 20;)	710 98	Bradford, A fem. friend,	50
Nesfok Co. Ms. Aux. So. Rev. S. Harding, Tr.		Brewer, Cong. ch. m. c. 18; Village	
Dorchester, 2d par. gent. 252, 41; la.		cong. ch. 12;	30 00
87, 44; juv. miss. asso. 3, 50;	343 35	Cherryfield, Cong. ch.	10 00
East Medway, Mr. Harding's so. wh. and prev. dona. cons. JOSHUA BLAKE, TIMOTHY WALKER and PAUL DANIELL, H. M.	211 04	Dedham, do. m. c.	14 19
Foxboro', Mr. Poor's so. wh. cons. GILES RANDALL an H. M. 173, 99; Mrs. A. Carpenter wh. cons. Mrs. CATHERINE E. CARPENTER an H. M. 100; Mrs. A. Corey's fam. wh. and prev. dona. cons. Mrs. ANNA CORREY an H. M. 50; m. c. 14, 70; 2d chil. to ed. chil. in Ceylon, 7, 04;	353 17	East Orrington, do.	12 80
juv. benev. so. 7, 44;	20 00	Foxcroft and Dover, do.	11 38
Medfield, Mr. Richmond's so.		Garland, do. m. c. 1, 50; la. 4;	5 50
Medway Village, Mr. Sanford's so. gent. 109; la. 98, 63; a dec'd mem. of the ch. av. of gold watch 80; J. C. Hurd, 50; wh. cons. JOHN COLE, STEPHEN MITCHELL and Mrs. REBECCA A. HURD, H. M.	337 03	West Brewer, Inf. s. s.	3 57-149 98
North Wrentham, Rev. C. S. 3; a lady, for chil. at Sandw. Isl. 1;	4 00	Rockingham Co. N. H. Conf. of Cha. S. H. Piper, Tr.	
Roxbury, Eliot ch. m. c. 24; gent. 18; la. 1;	43 00	Deerfield, Cong. ch. and so.	50 00
Stoughton, A friend,	10 00	Rhode Island, Aux. So.	
Walpole, Mr. Bigelow's so.	19 00	Kingston, Cong. so.	5 00
		Rutland Co. Vt. Aux. So. W. Page, Tr.	
		Brandon, m. c.	26 51
		Castleton, m. c.	41 00
		East Rutland, m. c. 98, 17; la. 2;	
		gent. 3; W. Page, prof. on Day-	
		spring, 5, 28;	38 45
		West Rutland, Ch. and so. 4; m. c.	15 22-123 18
		11, 22;	
		Somerset Co. Me. Aux. So. C. Selden, Tr.	
		Monson, Cong. ch. m. c.	10 00
		Norridgewock, Cong. ch.	10 00-20 00
		Stratford Co. N. H. Aux. So. E. J. Lane, Tr.	
		Ossipee, Cong. ch. and so.	37 00
		Wakefield, do.	15 50
		Wolfboro', North, do.	4 00-54 50
		Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.	
		N. Coventry, Gent. 18; la. 23, 75;	41 75
		Tolland, Gent.	22 17-63 92
		Union Conf. of Cha. Ms. S. Andrews, Tr.	
		Brownfield, m. box,	3 00
		Fryeburg, I. Colby,	10 00
		Otisfield, Cong. ch. and so.	15 00-28 00
		Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	42 50
		Ded. disc.	26-42 24
		Washington Co. Vt. Aux. So. J. W. Howes, Tr.	
		Berlin, Rev. J. Hobart,	10 00
		Western Reserve, O. Aux. So. Rev. H. Coe, Agt.	
		Aurora,	4 00
		Canton,	55 50
		Cuyahoga Falls,	8 29
		Edinburg, W. Carter, dec'd,	100 00
		Massillon,	13 00

Richfield, Messrs. Hammond,	10 00
Windham, Young la.	15 40
Williamsfield,	5 00—211 19
Windham Co. Ft. Aux. So. A. E. Dwinell, Tr.	17 29
Battleboro' East, m. c.	4 00
Guilford, S. Gregory,	15 25—36 54
Wardsboro', Coll. 14,25; s. s. 1;	11 35
York Co. Ms. Conf. of Chs. Rev. G. W. Cressay, Tr.	
Acton, Cong. so. gent. 6,19; la. 5,16;	

Total from the above sources, \$10,008 91

## VARIOUS COLLECTIONS AND DONATIONS.

A friend, (of wh. for a child at Mrs. Wilson's sch. at Gaboon, 15.)	20 00
Albany, N. Y. 4th pres. ch.	100 00
Andover, Me. m. c.	1 86
Bangor, N. Y. Rev. B. Burnap,	50
Berford, Ms. Coll. 39,90; m. c. 6,98;	46 88
Belfast, Ms. Head of the tide m. c.	4 00
Bethel, Me. Cong. ch. and so.	8 50
Bell Port, N. Y. Cong. ch. m. c.	18 07
Boonton, N. J. 1st pres. ch. 50; s. s. for sch. at Madura, 9;	59 00
Burlington, Vt. H. P. Hickok,	30 00
Cabaria Co. N. C. River ch. a few friends,	13 00
Cairo, N. Y. Pres. ch. s. s. for s. s. in Ceylon,	3 40
Cambridge, Ms. Shepard ch. and so. m. c.	59 00
Cambridgeport, Ms. 1st evan. ch. and so. m. c.	50 00
Charlestown, Ms. Winthrop ch. and so.	937 27
Chelsea, Ms. Winnisimmet ch. and so. m. c.	36 10
Crown Point, N. Y. O. Penfield,	20 00
Dandridge, Tenn. H. Martin,	5 00
Danville, Pa. Fem. miss. so.	6 00
Deaksville, Choc. na. m. c.	10 00
East Cambridge, Ms. Evan. ch. and so. m. c.	8 03
Edgarton, Ms. Cong. so.	11 00
Erie, Pa. Pres. ch. s. s. class,	1 25
Fort Towsen, Choc. na. m. c. 53; G. Loomis, U. S. A. 66;	118 00
Galena, Ill. 1st pres. ch. m. c.	75 00
Good Water, Choc. na. Miss. so.	44 50
Gosport, N. Y. Cong. ch.	3 50
Griggsville, Ill. Cong. ch. m. c.	25 00
Groveland, Ill. Cong. ch.	10 00
Hartsville, Pa. 1st pres. ch.	31 36
Honesdale, Pa. Coll. 56,91; m. c. 20;	76 91
Hopewell, Tenn. Coll.	2 00
Hudson, N. Y. Pres. ch. s. s. for the Waterbury sch. Ceylon,	50 00
Independence, Mo. Miss H. Pixley,	3 00
Leacock, Pa. Pres. ch.	12 00
Manlius, N. Y. A. Smith,	100 00
Marshall, N. Y. Cong. ch.	15 00
Massachusetts, A friend,	6 50
Masses City, O. Pres. ch.	30 00
Middleport, N. Y. Pres. ch. 13,16; s. s. for a child in Ceylon, 5;	18 16
Milwaukee, W. T. Pres. ch. m. c.	20 00
Morristown, N. J. 2d pres. ch. Mrs. C. B. Arden, 50; 1st pres. ch. I. C. Whitehead, 50; S. Johnson, 10;	80 00
Newark, N. J. 3d pres. ch. Mrs. Wm. Wallace, 100; 2d do. Rev. B. Baldwin, 5;	105 00
Newark Village, Del. Pres. ch. 13,75; m. c. 22,25;	36 00
New York, Rev. Dr. Carroll,	10 00
New Vernon, N. J. Pres. ch.	21 00
North Andover, Ms. L. Parker, for Madura miss.	1 00
Northern Liberties, Pa. 1st pres. ch. 36,57; Central do. 5;	31 57
Philadelphia, Pa. Un. miss. mite so. 33,17; Mrs. Hildeburn, 10;	43 17
Plattsville, W. T. Ch.	6 00
Rome, N. Y. 1st pres. ch. 50,80; s. s. miss so. for Dr. Scudder, 10;	60 80
Sandwich Islands, Miss Maria Ogden,	61 50
Shelter Island, N. Y. Pres. ch. and cong.	18 33
Shepherdstown, Pa. J. Melvin, Sen.	10 00
South Haven, N. Y. Pres. ch. J. G. Floyd,	10 00
St. Catharines, C. W. Pres. ch. 13,50; mater. asso. for ed. in Ceylon, 14;	27 50
Tennessee, S. W. Stebbins,	5 00
Troy, N. Y. 2d pres. ch. m. c. 100; C. Wright, 98,40; Mr. and Mrs. S. W. Dana, 50; indiv. 60; 4th pres. ch. 36;	344 40
Virginia, Two ladies, by Rev. A. Converse,	14 50
Wallon, N. Y. 1st cong. ch. and so.	28 85

West Brooksville, Me. J. Wasson, 15; Mrs. M. Wasson, 5;	30 00
Wythe and Pulaski, Va. Miss. so. and fem. tract so. gent. and la. 70,95; int. 1,05;	72 00
Unknown, A friend,	100 00
	\$13,203 32

## LEGACIES.

Boston, Ms. Thomas S. Winslow, by B. P. Winslow, Ex'r. (prev. rec'd, 2,340.)	819 00
Brookport, N. Y. Daniel Blish, by Peter Sulphren, Ex'r. (prev. rec'd, 545.)	50 00
Cairo, N. Y. William Avery, by Rev. P. Snyder,	50 00
Douglass, Ms. David Fairbanks, by E. Washburn, (prev. rec'd, 410.)	500 00
Lee, Ms. Mrs. Tammo Adams, by H. Bartlett, Ex'r. (prev. rec'd, 1,070 98.)	136 61
Moriden, Ct. Mrs. Elizabeth Ripley, by B. Andrews, Ex'r. for miss. to China,	200 00
Northampton, Ms. Lemuel Clark, by Hiram Ferry, Ex'r. (prev. rec'd, 700.)	100 00
Philadelphia, Pa. Rev. John W. Scott, by Mrs. Jane Scott, Ex'r. avails of ground rent,	600 00
Starbridge, Ms. Harmonia Allen, by George Davis, Ex'r. 84,50; Esther Plimpton, by J. Plimpton, Ex'r. 20;	104 50
Syracuse, N. Y. Volney Cook, by E. W. Leavenworth, Ex'r. 285,71; ded. disc. 1,42;	284 29
Westmoreland, N. Y. Miss Betsy Crane, (prev. rec'd, 355,16;) 203; less disc. 1; by A. Thomas,	202 00
	\$3,946 40

Amount of donations and legacies acknowledged in the preceding lists, \$16,249 72. Total from August 1st to June 30th, \$428,183 75.

## DONATIONS IN CLOTHING, &amp;c.

Ballston Centre, N. Y. A bundle fr. fem. miss. so. for Mary W. Miller, Ceylon; a barrel,	
Barrington, R. I. A barrel, fr. la. sew. so.	24 27
Braintree, Ms. S. par. A box, fr. la. sew. cir.	37 54
Cincinnati, O. Maps, fr. S. B. Munson, for Mr. Minor, Mr. Andrews and Mr. Pogue,	
Concord, Ms. Doddrige's Com. on the N. T. fr. Mrs. Vose, for J. White, Ceylon.	
Drakesburg, O. A box, for Mr. Ayer, Red Lake,	20 00
Franklin, N. H. A box, fr. la. and juv. sew. so. for Mr. Boutwell, Ojibwa miss.	33 00
Good Water, Choc. na. Cows and calves, fr. miss. so.	34 00
Hudson, O. Cloth, calico and book, fr. Faculty in Wes. Res. col. 83; merchandise fr. A. A. Brewster, 25;	108 00
Killingworth, Ct. Two barrels, for Mr. Coan, Sandw. Isl.	
Malone, N. Y. A quilt, fr. Miss A. Horton.	
Middleboro', Ms. 1st par. A box, fr. la. miss. so. for La Pointe, 27,59; a barrel,	27 59
New York City, A box, fr. Amer. Bible so. for Dr. King, Athens; do. fr. Mrs. L. Griffin for Mr. Hall, La Pointe; do. fr. D. C. Blauvelt, for Mr. Hall, Honolulu; do. fr. Miss Gilbert, for Mrs. Stocking, Oronoiah.	
Peninsula, O. Clothing, &c. fr. la.	27 00
Philadelphia, Pa. A box, fr. la. for miss. to Ceylon,	125 00
Southampton, Ms. A box, fr. la. so. of ind. for Mr. and Mrs. Kingsbury, Choc. miss.	
Troy, N. Y. Two cooking stoves, fr. P. P. Stewart, for Mr. Hotchkin and Mr. Byington, Choc. miss.	60 00
Unknown, A box, for Mr. French, Ahmednuggur; books, paper, &c.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.